Pacific School of Religion
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THE MISSIONARY HERALD

AT HOME AND ABROAD

JULY 1937

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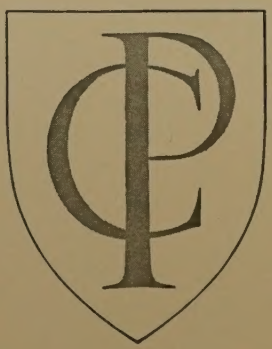

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Foreword

To those who have read or seen *Lost Horizon* we show in our frontispiece the mighty mountain ramparts which guarded Shangri La. Frank Laubach, who invented a way to teach easily and rapidly people in the Philippines to read, has had much difficulty in introducing the system south of the Himalayas. Mrs. Bro is on the staff of the Council for Social Action, Howell Davies is Regional Secretary of the Missions Council in Chicago. Mrs. Louise Porter Thomas, author of *Seminary Militant*, is a Mount Holyoke College alumna, Class of 1934; her book is published by the English Department of the College for $1.00. Grace Davis is Mrs. Ozora Davis, member of the Executive Committee of the Movement for World Christianity and is its Recording Secretary. Dr. McDowell, missionary of the American Board, was founder and head of Galangue Station in West Africa. M. Russell Boynton is pastor of the First Church, Newton Centre, Mass. Mrs. Morrill is President of the Woman's Department of Missions, Ohio Conference. Miss Beaver is a student at Trinity School, Alabama. Miss Fraser, also a Negro, is Director of Religious Education for the Negro Churches of the South. Eric Thomsen is a Congregational minister and has been with the Resettlement Authority in California.

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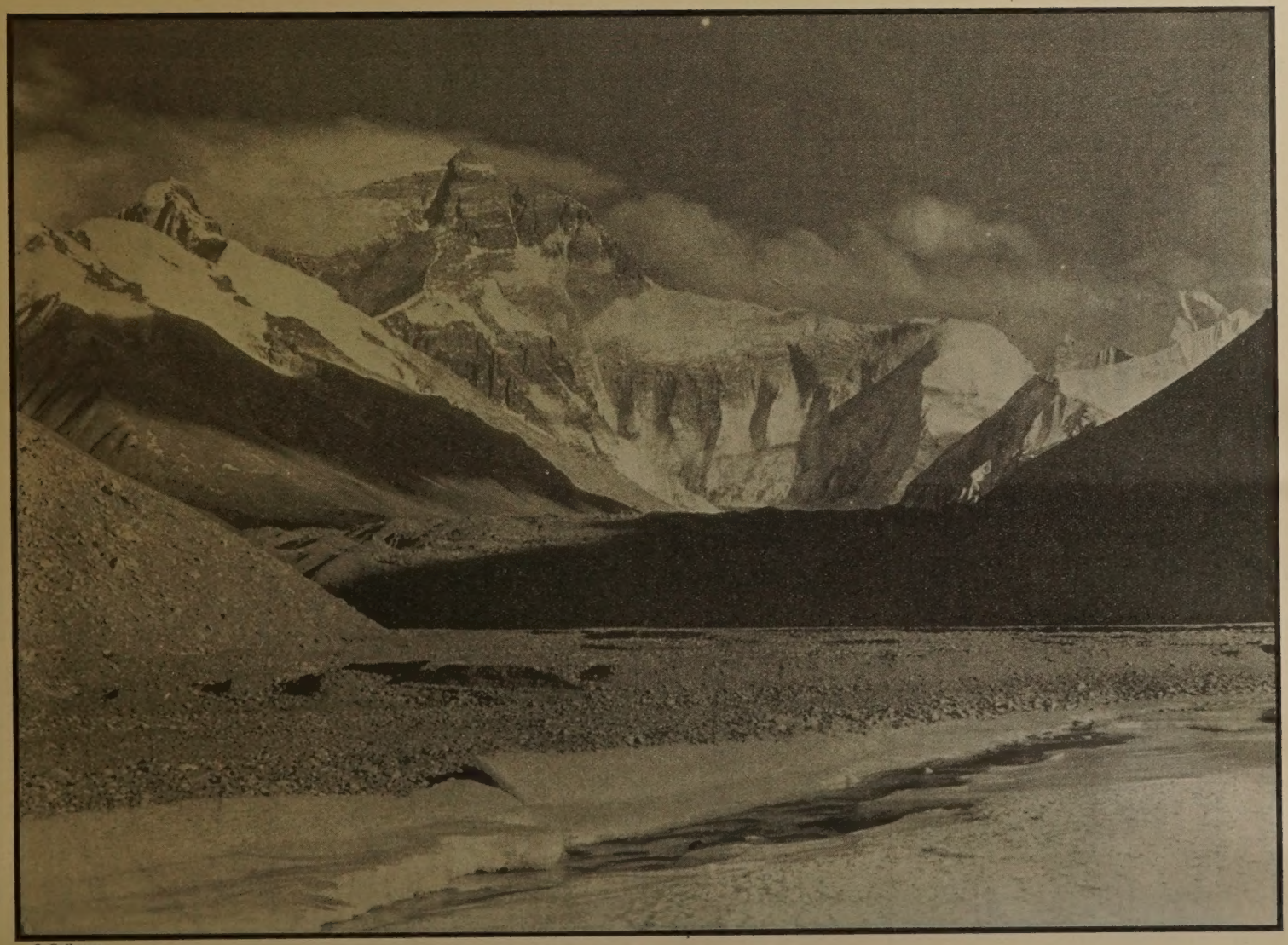

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Mt. Everest of the Himalayas from the north side

Like Trying to Tear Down the Himalayas

By Frank C. Laubach

THAT is, trying to teach the people of India to read: 340,000,000 of them, or 92 per cent, cannot read or write, and a recent study by Mr. Menzel, a missionary educator, shows that only 7 per cent of those who *can* read in this district can do it well enough to understand what they are reading.

I have been trying to discover the reason for this—and I think we have found it.

There is in India a spoken language and a written, in all the large languages. These go by the same name but have quite different vocabularies. It is as if *you* were learning Greek, or Hebrew, and had to learn *both* a new vocabulary and a new alphabet. It is worse than that for the illiterate, for he has never learned *any* letters and does not know what to expect.

I am now advocating that the illiterates all be taught in their own dialects, learning to read in the spoken language. Last year the pundits who helped me built up their charts in the classical language and the people could not understand them. This year I am trying to have the lessons the way I want them.

The magnitude of this tremendous task overwhelms me. But I do feel that, as Dr. Mott told the National Christian Council recently, God has sent me here at this critical period in Indian history. I see perfectly clearly the only way out, but it must be in the teeth of the opposition of the classical scholars who do not want the colloquial languages taught.

In 1935 in Egypt, Palestine and Syria, we had exactly the same situation as here. The writing was in a language not used in speaking. I shall have to go back and face the scholars and their opposition and insist on teaching the illiterates in the spoken language.

There and in India they will have to develop newspapers for the spoken languages. If three hundred and fifty million read the spoken languages the others will soon be stone dead—for linguists only.

* * * *

But there is every reason for encouragement. Students love the new set of lessons just completed in Marathi and learn rapidly. We have excellent committees in all parts of India who give every promise of carrying on the work already begun.

We are also sure of a considerable number of the type of newspapers that we need for continuation work. The Congress committee which works with Mr. Gandhi asked me to sit with them in Allahabad to discuss the new alphabet. The chairman and I worked out an alphabet that has only sixteen distinct sounds and yet contains every letter they need.

I had a delightful interview with Mr. Nehru and another with Dr. Ambedkar who heads the depressed classes. Both were intensely interested in this campaign.

The new approach works like magic. We have lessons in Marathi, Hindhi, Urdu, Tamil, Telugu, Bengali, Punjabi, Malialam, and Kanarese. Each of these has its own distinct alphabet. In Sholapur the method in Marathi is now being printed. The Bombay Bureau of Education for the province is printing the Urdu charts.

The new method which we have developed meets with the four requirements: rapid progress in learning; easy to teach without training; fascinating; cheap—two cents a book.

Studying languages has made me see how we must learn the vocabulary of God if we are to do His will: learn through our love, our pity, our consciences, our failures, through the voices of others, through stupendous tasks, through challenges to prayer and service, through our very falls, through weakness, through beauty, through ugliness as well as beauty; we must learn it day by day, a few words at a time, if we are to understand the language from heaven.

Christian Missions and The Social Leaven

By Marguerite H. Bro

REVERENCE for human personality marks the salient difference between the religious attitude toward life and the non-religious attitude toward life.

Concepts of God may vary according to cultural backgrounds, theologies may wax and wane, concern for supernaturalism may rise and fall, but the test of a religious nature remains the same: does it, or does it not, make its basic consideration that of developing human personality?

In some systems of religion the founders have had in themselves a highly developed regard for the sacredness of human personality but their followers, unable to stand up under the implications of such a demanding obligation, have frequently overlaid this living seed with so many hard coatings of theology or ritual that the life-germ has been unable to thrust its way into human conduct.

By and large, however, Christianity has escaped this stifling of reverence for human personality. In those generations in which theology threatened to encase it, or supernaturalism to rot its core, or ritualism to paralyze its movement, there have risen its saviors—Francis, Bernard, Luther, Zwingli, Livingstone, Schweitzer—the host of the great lovers of mankind.

They and their sort—sometimes in the name of the church and sometimes in the name of mankind—have kept free for growth this life-center of the Christian religion.

The missionary movement of the church, since its inception, has been the church's surest thrust against those forces which disregard the rights of human personality.

Of course, the missionary impulse and the missionary's way of life are as old as the Christian message. But the missionary "movement" in the sense of a purposive direction of the energies of Christian people toward the "saving" of personalities far removed in space and custom—this movement is largely compassed by the last two centuries.

Perhaps it is not without significance that the same century which saw the development of philosophical empiricism bearing in its wake undreamed possibilities of such social sciences as psychology and sociology saw also the development of the concept of organized Christian missions bearing in its wake the undreamed possibilities of international understanding and inter-racial good-will.

As we would expect, the missionary impulse to promote the abundant life, which Jesus makes synonymous with salvation, was directed first at freeing mankind from physical and mental suffering.

Indeed, the New Testament story of Jesus' going out among the people healing their diseases and teaching the freedom of the spirit has its counterpart in the early missionaries' going out among the people easing their physical suffering and divesting their fear-filled minds of the superstitions which filled their lives with perpetual terror.

The average American Christian of our generation has no way of measuring the value to human beings of these two kinds of freedom from suffering; health and a mind free from fear are the two first great steps toward any real salvation *from* defeat and *for* the fulness of life.

Any traveller in the interior of oriental lands can match the writer's experience of walking down the street past a Buddhist nunnery in front of which a beggar lay in convulsions while the curious crowd walked indifferently past him; of listening to the cries of starving children —literally starving—while the officials rode indifferently by; of stumbling onto a fine-looking old man frozen to death on a public street where neighbors agreed they had heard his calls

but felt "he wasn't their relative"; of seeing the well-housed bar their doors for the night in spite of the yapping of stray dogs around the baby tower where the bodies of the dead and dying babies of the very poor were placed on an open shelf to wait the public scavenger.

With the coming of the "foreign missionary" of the Christian religion, these flagrant violations of human rights began to be mitigated. In time, hospitals, orphanages, and schools provided physical and spiritual care.

But the task of the "home missionary" is equally difficult. He sees an equal violation of human rights, but the process of reform is more involved. In this country the same civilization which permits the abuses of human rights frequently also protests interference.

The home missionary sees children of eight in the beet fields wielding heavy chopping knives; he sees adolescent girls—seven in a room ten feet square with three ironing boards and two sewing machines—making neckties at one-third a living wage; he sees a thousand women and children making candlewick bedspreads at an average wage of less than five cents per hour; he sees men in the steel mills tearing down the white-hot bricks of a blast furnace while their faces, hands, and feet are perpetually blistered; he sees "sharecroppers" condemned to lives of disease, undernourishment, poverty.

Upon this ageless religious problem of respecting human personality the home-missionary goes to work—but his is the slower way of legislation, organization, and education. Thus, "Pagan" lands and "Christian" lands have mutual problems with which only the compulsion of religion can deal.

Fortunately the individual desire for growth —for "fullness of life"—is a deep longing of the human soul. Therefore when the missionary provides the leaven of love, the "rising process" is an inevitable one.

Such growth is sometimes rapid, sometimes slow. For instance, Japan was quick to take over hospital care; Africa, for cultural reasons, has been less rapid. Some parts of India, opened to both science and Christianity by the missionary, have dealt rapid blows at superstition while other localities, dulled by long abuse, have been slow to believe that human society or any individual part of it actually intends to "do unto others" without hope of personal gain.

The Christian principle of regard for the integrity of human personality can be illustrated by the missionary program in almost any country.

When missionaries first came into China they waged definite warfare against foot-binding as unhealthy, both physically and socially. They also opened schools for girls and accorded women's minds the same respect as that traditionally accorded the mind of a scholar's son.

Thus the leaven of regard for the personality of woman was at work. Little by little, neighbors ceased to say "chi guay" (surprising) when Christians rescued baby girls who were thrown away or sold.

Then came the training of women as teachers, Bible women, nurses. After that, adult education rose in the form of thousand-character classes for the illiterate and with this education came women's first introduction to the privileges and responsibilities of citizenship.

Later, as factories came in, it was not revolutionary but evolutionary for the united Christian forces to invite to China a world-renowned authority on the position of women and children in industry who made a survey of all factories employing women and child labor.

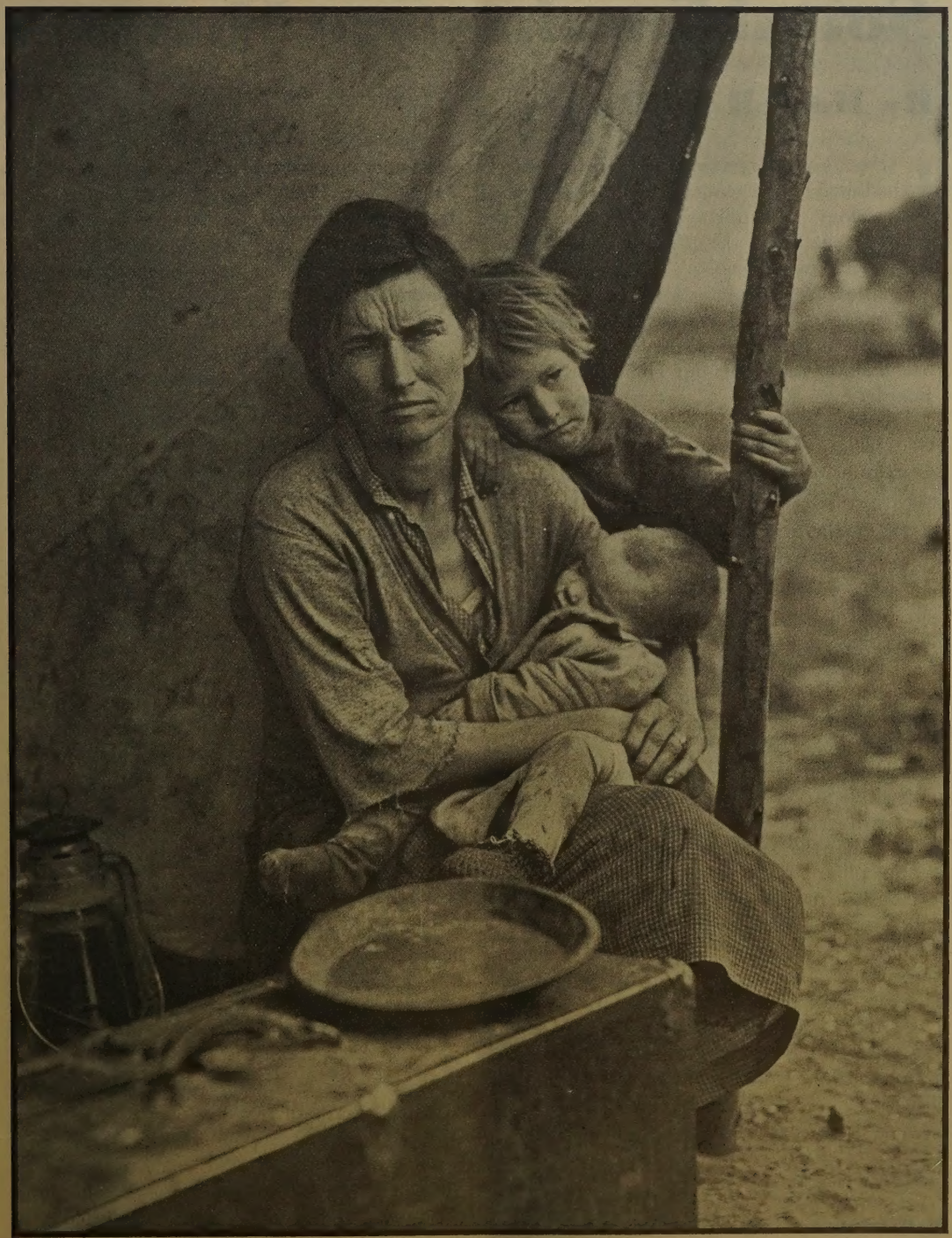
And after that, it was only to be expected that the Christian forces should fight for a shortening of the twelve-hour day, for humane working conditions in the silk filatures, for an increase in wages. In China, Social Action is the fruit of missionary endeavor.

Thus the Christian imperative operates sometimes through education, sometimes thro gh medical care, sometimes through prophecy and preaching, sometimes through political or social or economic pressure-groups.

But whatever its means, the objective is the same, i.e., *salvation*. And salvation, at its fullest, means deliverance from sin—both one's own sin and others'—and growth into that abundant life which Jesus sometimes called the kingdom of heaven on earth.

An American Problem: The Migrant

Above: Can this be America? The Arkansas squatter says, "Yes"
Below: Even in Southern California they have their troubles



Who will bring happiness to this migrant mother and her children? It is an economic problem, but how much more! *For a discussion of this see page 308.*

Social Emphasis in Missions

By Howell D. Davies

Is the missionary movement to be overshadowed by the general social programming? Is sociology to supplant missiology? Is the world to be saved simply by spreading the coöperative movement?

Shall we concentrate on peace, race relations, and economic justice and consider missions an outdated program? Will our own Council for Social Action supplant our Home and Foreign Boards?

What was the significance of Dr. F. F. Goodsell's seconding speech at the Oberlin Council in 1934 in favor of creating this Council?

MISSIONS HAS ALWAYS HAD THE SOCIAL EMPHASIS

Carey, who went to India in 1793, fought suttee with all his might, and the proclamation abolishing it was issued in 1829. Alexander Duff founded educational institutions. Livingstone was a medical missionary and threw his might against the slave trade.

Social work became an early necessity of every pioneer mission; for it was obviously impossible to "save" the ignorant, the diseased, the destitute, by mere evangelism.

Dr. Peter Parker opened China to the Gospel at the point of his lancet in 1834. Neesima established the Doshisha in Japan in 1874, the year after the edicts forbidding Christianity.

Alexander Mackay was a great mechanic missionary, engineer, builder, physician and surgeon under King Mtesa in Africa.

Cyrus Hamlin, in Turkey, invented the modern washing machine with a revolving beer-barrel to launder the vermin-infested clothing of British soldiers in the Crimea when the washerwomen of Constantinople wouldn't touch them.

One of the very first acts of the Pond Brothers at Fort Snelling, was to teach Chief Big Thunder to use the plow. The three volumes by Dr. Dennis on *Christian Missions and Social Progress* a generation ago are an encyclopedic account of how missions have been working on all social fronts since the beginning.

This is going on today: note Wolsted's farmers' coöperatives, in India; Higginbottom's silo system for famines; Laubach's literacy campaign; Ray Phillips' social work among the Bantu; Mt. Silinda Industrial Mission; all medical missions; Kagawa's coöperatives; schools everywhere. Modern home missions is much a community enterprise.

THE SOCIAL EMPHASIS IS PART OF THE GOSPEL

"Bear ye one another's burdens." The Book of James is against a selfish, individualistic gospel. The four gospels are full of social implications. And there is call for newer applications of them to newly industrialized centers on the mission field.

Slums, exploitation, wages, working conditions, are vital questions. The Gospel should everywhere befriend the oppressed, seek for them justice and all privileges implied in their status as children of God.

The Jerusalem World Missionary Council of 1928 urged on boards and native churches "the necessity of a comprehensive program for those larger sections of the population in any country who labor for mankind in field or factory and who . . . are without many of the conditions necessary for that abundant life which our God and Father desires for all His children."

The National Christian Council of China has for ten years had an active Committee on Christianizing Economic Relations.

The National Christian Council of India, Burma, and Ceylon resolved as far back as 1924, to inaugurate "a vigorous public opinion and advancing Christian standards in regard to industrial reform."

A leading Japanese missionary says the missionaries are challenged to "come to grips with the existing industrial and economic order, and revolutionize it, humanize it, and Christianize it."

To the expansion of missions is now added this intensification. Missionaries, naturally alert, sense all this. They helped end the

Belgian Congo injustices; are working on rural reconstruction, adult education, welfare work. Emphasis is being laid, less on ameliorative work, more on rebuilding the social fabric. But more is needed, and quickly.

"Nothing," says the Laymen's Report, "is more likely to drive intelligent Chinese into non-theistic humanism than indifference on the part of the church to social reconstruction."

And yet, as Dr. D. J. Fleming warns, "when it comes to specific programs of social and economic reconstruction the missionary enterprise in the church can scarcely go farther than the church itself."

So it is the church at home that decides how much social action can be done on the mission field.

NEED OF DEVELOPING OUR HOME CHURCHES SOCIALLY

A fifty-per-cent-church can't send a hundred-per-cent-gospel abroad. A church without a social passion has a lame gospel that cannot walk.

But this does not mean that the Church must be committed to a particular economic theory, especially if untried, though it should unhesitatingly condemn all that is unbrotherly in social relations and insist on that order that is plainly Christian.

There is need of developing a new type of individual Christian. There may be debate as to how much social action the Church as an organization should undertake, but there can be none as to the greater socialization of the individual member by enlarging his horizons, reducing his provincialism, getting his mind off himself more and developing his imaginative capacity to put himself in the place of others so that he can better practice the Golden Rule.

So pressing is the social question that we are told that we had better make America more Christian before trying to convert India and China; that our race prejudice, economic injustice, militarism and imperialism invite the taunt "Physician, heal thyself," and hamstring our efforts abroad.

But on this principle of making the sending country thoroughly Christian first, the Gospel would never have left Judea and Galilee, where there were all the things that afflict America. And no land at any time can be fully Christian.

Moreover, it is provincial and egotistical to assume that America's example can settle all world affairs. An educated Indian who brought up the subject of lynching was asked if he would become a Christian if it were abolished.

"Never. What you do with the Negroes in America is your own problem. We shall have to solve ours along our own lines. The genius of this country lies in some kind of caste organization. We shall stick to that."

And war cannot cease in America until it ceases all over the world. And we preach not America but Christ to people everywhere. And America will not be Christian till it helps other nations.

Also, it is simply not true that the Gospel is not making progress in the Orient because of the sins of the West. The church in India made a thirty-two and a half per cent gain in a decade, twenty per cent being from other faiths.

THE MISSIONS CAUSE IS HELPED BY THE SOCIAL EMPHASIS

The more the church at home is concerned to bring about social righteousness in America the more welcome its representatives will be, say in India, among all nationals working for the betterment of their own country.

So, when Dr. Goodsell took the C.S.A. into camp as it were, at Oberlin, it was really a strengthening of foreign missions. The more socially-minded we are, the more missionary-minded we will be, for the missionary program is surcharged with the social emphasis.

World friendship can only be furthered by every form of national brotherhood. The fact is, that in social emphasis the church at home has yet to catch up with the missionary cause.

And, too, those keen for social action can find many channels for their energies through any established missionary society. On the other side, the social emphasis can enrich the program of the missionary society and thereby interest more local church people in it. Social Action is one of the first outcomes of the missionary message.

Social Action of "Guests"

By Henry Curtis McDowell

MANY of us missionaries who were in our various fields at the time of the organization of the Council for Social Action, were thrilled when we read the reports of the meetings.

We rejoiced that the Congregational Christian Churches were pledging themselves to take even more seriously the task of implementing the Gospel with Christian social action.

We readily appreciated the implications for our own tasks and fields, and considered ourselves a part of the new emphasis.

At the following meeting of the Christian leaders of the Galangue, Angola field I fully explained the significance of the venture and read extracts from an address by Mr. Herring.

Recently a secretary of the American Board asked me what I considered the major problem of the Christian movement in Angola, Africa.

"To help the rapidly developing native Church and whole Christian movement to become increasingly aware of its full task and opportunity in the whole life of the people," I replied without any hesitation.

"To help it find its natural and normal place of influence, not only in relationship to individual adherents and Christian communities, but in relationship as well to larger general interests.

"All with the idea that the whole movement should develop with the sense of a ministry that encompasses all life, and that the mission should lose itself in the Christian movement as it applies itself to this great adventure."

My approach as a Christian missionary is admittedly based primarily upon my relationship to the Christian leaders and to the developing Christian movement of my adopted country and its part in any program, rather than to any specific program originating elsewhere.

As a sort of contact with the whole Christian movement it is my privilege to share information and inspiration from every source, but I must be strictly courteous in every respect.

The courtesy of God in His great coöperative venture should temper the soul of every Christian worker. I can conceive that imposition of a "made in America" creed for social action might be as disconcerting to an indigenous Christian movement as other ready-made creeds.

The condition of the underprivileged and subject-peoples as it exists in many mission fields adds another complication. Even if missions, representing an aroused social conscience of the home churches, should wish to promote specific programs of social action in their respective fields this condition must create certain serious practical problems of approach which the home church has not thought through and in a field where there is no appreciable social conscience.

As to the native system itself—in so far as one can speak of a separate system in our complicated world—the native church in Angola has had from the beginning a quickened social conscience with a constructive Christian approach to the whole native social system, tempering that which was crude and Christianizing that which was spiritual and wholesome.

But native life today is conditioned largely by forces outside its control: forces inherent in political and economic systems that have their origin in so-called Christian countries.

In this larger field the problems are on the door-steps of all churches, both at home and abroad. Missionaries are painfully aware of the evils of our systems, and at the world's frontiers they daily witness these systems gone mad, carried to their logical absurdities.

Without any fan-fare of trumpets the missionaries are constructively doing more in these larger fields than the world is aware of, and are in travail of soul the whole time, awaiting an abandonment of the Christian isolationist policy and the emergence of a Christian world conscience.

In whatever field we work, the genius of the particular country and the Christian community should determine the approach. The people themselves should be encouraged to

[*Continued bottom of page 293*]

Mount Holyoke Militant

By Grace H. Knapp*

MOUNT HOLYOKE COLLEGE, which celebrated its centenary in May, is popularly credited with being a missionary college.

Is that true? If so, why?

Louise Porter Thomas in her *Seminary Militant* pretty completely answers this question, and in addition, very briefly and convincingly pictures the missionary movement in New England.

That, and the movement for the higher education of women, both took their impetus from the same great spiritual revival, both expressed the more humane and personal faith that was taking the place of the earlier savage New England Calvinism, and they affected each other for three quarters of a century.

THE YOUTH MOVEMENT OF ITS TIME

The missionary cause was a youth movement in that the missionaries were the progressives, rebels against predestination and the heartless preaching from many pulpits that if God had meant the heathen to be saved He would have seen to it Himself.

They were not dour-faced preachers of doom. It was warmth of heart and brightness of hope that made missionaries. They believed that the whole world *could* be saved.

Foreign missions was the earliest, most unworldly expression of the social gospel. It was no arrogant attempt to spread an ecclesiastical culture; it was the saving of lives—like famine relief.

The foundation of missions was laid by men and women who were in many respects the cream of their generation—intelligent, brave, and thoroughly altruistic.

The cause, ardently supported by the men's colleges, was not to be neglected in their feminine counterpart, Mount Holyoke Seminary. It is to be remembered, however, that the Seminary's Missionary Society and Prayer-Meetings, were not invented there: they were copied from the world outside.

Yet the seminary was a garden weeded and watered beyond the possibilities of any church, and its almost annual revivals liberated a flood of energy that must find its outlet in service for others. Mary Lyon saw forty girls go out in her lifetime to eight different fields.

Missionary interest even pervaded the lighter moods of the students, suggesting nicknames for their domestic circles. White dishes were washed by "The American Board," baking dishes by "The Home Missionary Society."

The trials of those early missionaries are very vividly described. Not alone the physical hardships—those who had absorbed Mary Lyon's humor did not "like some other daughters of New England, ready for any self-denial," burst into tears at their first encounter with lice. The isolation, the hostility of those to whose advantage it was to keep the natives ignorant, was worse.

Worse still, was the fact that they were exposed to the seamiest side of the East. With little access to wealthy, learned and cultured minorities, they gained no conception of ancient civilizations.

Their work was with the depressed classes chiefly, and New England women, unacquainted with degradation, came suddenly face to face with slavery, infanticide, concubinage, prostitution, obscene idols and rites, loathsome disease, nakedness and starvation.

"There is not a little danger of tender compassion turning to settled disgust, or discouraged indifference," wrote one of them.

The children of those early missionary alumnae have inherited names great in missionary history—Hume, Rhea, Scudder, Howland. Many formal distinctions mark them: one was among the first seven missionaries of the Woman's Board; another was the first woman appointed for industrial work by any board; another was early among medical missionaries of her sex, and so on.

*The article is made up of excerpts from Mrs. Thomas' book. This understood, quotation marks seem unnecessary. The selection and arrangement of the passages, the subheads, and an occasional phrase or sentence, are mine.

G. H. K.

MISSIONARY WIVES

When the first Mount Holyoke alumnae went out there were rarely any single women in the field. The missionary wife, mother, and housekeeper was challenged to act also as an evangelist, teacher and civilizer.

The missionaries carried on, for religious purposes, some of the secular activities of the West. Their own printing presses supplied the translated Bible; their schools taught how to read it. Later came colleges to equip a native ministry, hospitals as a symbol of Christian compassion, and industrial projects for self-support.

All these endeavors were begun by the missionaries in the field and remained in their overburdened hands for years before the home authorities sent special workers to take charge of them.

The shortage of designated teachers bore heavily on the women of the mission, who, being less bound to official duties, fell heir to every unofficial service. They started day schools, boarding schools, seminaries, wherever they went.

The heavy missionary death toll of those early decades was heaviest among the wives. They bore children unsparingly—as they would have done in America—but tropic heat, unhygienic surroundings, inadequate medical care, the many simultaneous careers marriage had brought them, multiplied the usual hazards.

"I did not accept his hand *merely* because he was to be a missionary," was Lucy Lyon's beautifully reticent way of confessing that she was quite properly in love, and we can only hope that the being properly in love had an important part in sustaining missionary wives.

Missionary partnerships, however, had to be made with special reference to the life ahead. The common purpose on which they were based often proved a surer guaranty of happiness than romantic attraction could be.

A place like Mount Holyoke where young divines could be certain of finding girls of the right kind, make their own selections, then carry on a real courtship, was a godsend to them.

The Seminary was well aware of this. One of the teachers wrote Fidelia Fiske, regarding a missionary of the Urumia station, a widower home on furlough:

"He has not even called upon us as yet. You must not expect him to take you a Holyoke sister, unless he take some step himself about it, as we are not apt to *volunteer*, you know, or advertise each other."

THE SINGLE LADIES

A number of Mount Holyoke alumnae had already entered upon missionary work by the process of marriage at the time of Justin Perkins' visit in 1843, in search of a young lady to open a girls' school in Urumia, but Fidelia Fiske was one of the first American women to go as a missionary in her own right. She was also the first missionary from Miss Lyon's staff and the first to leave directly from the school.

During the 1850's single women began to be sent for evangelistic work also. Building on foundations laid by the very earliest missionary wives who proved the efficacy of education, raised the cry for teachers, and made an oasis of changed public opinion, the single women developed permanent and progressive schools for girls.

Mount Holyoke graduates, their evangelistic ambitions no longer held in check by a marriage requirement, were soon going out in annual consignments, and encircled the world with schools of the Mount Holyoke tradition.

Charlotte and Mary Ely with their Mount Holyoke Seminary of Kurdistan, Ann Fritcher and her Girls' Seminary in Merzifon—now the Anatolia School in Greece—; the alumnae who had charge of the Scutari Home School which is now Istanbul Woman's College, of the girls' school at Van and of the Seminary in Marash, are a few of these Mount Holyoke graduates in the Near East.

Kobe College in Japan, and the Woman's Evangelistic School; Uduvil School in Ceylon; the Kindergarten Training School in Sholapur, India; Alice Gordon Gulick's school in Spain; Huguenot Seminary, now a branch of the University of South Africa, were a few of the educational schools that stemmed directly from Mount Holyoke and looked to it as a shining example, a source of guidance and grace.

The first president of Ginling College in

China, was a Mount Holyoke graduate, Matilda Calder Thurston; Alice Browne Frame, another graduate, has assisted in the development of Yenching College in Peiping; Holyoke alumnae were active in Wenshan School, Foochow.

THE ILLITERATE WEST

Only three of Mrs. Thomas' brief chapters treat of foreign missions. Although to date, four hundred Holyoke alumnae have become foreign missionaries, they were actually far outnumbered by those who carried the same spirit into other walks of life.

Opportunity in the shape of a missionary husband did not offer itself to everyone, and to "go missionary" alone required unusual courage and a tolerant family. The vast new frontier country called urgently for teachers, offering them many of the trials, sacrifices and incentives of a foreign field.

A whole generation, west of the Appalachians, was growing up illiterate, and nearly as untaught in religion as letters. Economic necessity dictated to many: teaching meant a livelihood, the freedom youth craved and women seldom attained.

Yet it did, after all, take missionary enthusiasm to leave place and people, to lose touch with one's friends, and Mount Holyoke graduates had some disillusioning experiences: Western citizens had a habit of subscribing good-naturedly for the support of schools, and after a teacher had been imported, of failing to pay their subscriptions.

The graduates occupied strategic points. By 1850 the West was training its own teachers for the elementary schools, but the seminaries of near-collegiate rank which helped to fill this need in turn demanded teachers, and more and more in this capacity Mount Holyoke alumnae came.

In schools planned like Cherokee Seminary, the aim was frankly to be "as much like Mount Holyoke as possible," although Mary Lyon had cautioned her pupils against copying it too closely.

The enthusiasm of the students in these daughter schools flowed into similar channels: the missionary movement and social service.

"One of the mottoes was, not to be ministers, but ministers' wives; and if you couldn't be a minister's wife, be a missionary; and if you couldn't be a missionary, be a settlement worker," says an alumna of Lake Erie College.

The present college seems very far removed from the seminary crusading towards a fixed millenial goal. But the next stage in campus evolution may normally be the completion of a circuit, a renascence of the original Mount Holyoke, though its spirit reembodied will express itself in new, unpredictable ways.

But underneath the naive and dogmatic evangelism of the nineteenth century was a school that was communal rather than individualistic, social more than intellectual, predominantly interested in its relationship to the world.

It dispensed a purposeful education based on humanitarian values, creative, adventurous, looking towards a new order.

And that, also, is the end and aim of the missionary movement.

Social Action of "Guests" [*Continued from page 290*]

make their own contribution toward a Christian solution of these vexed problems.

For aught we know even the weak, lowly, subject African may discover a new way, perchance more nearly the way of Jesus, to meet economic and political difficulties. "Not by might, nor by power, but by My Spirit."

So, let us travel hand in hand as parts and parcel of a whole world Christian movement, not taking advantage of any elements in the situation in which we may find ourselves, that would merely ease our lots personally; but identifying ourselves wholly with the sufferings, even the injustices, of the folks among whom we live.

Let us pledge ourselves anew to the great adventure of living coöperatively with fellow Christian workers.

Let us together share in the development of this world Christian movement with an intelligent, awakened, social conscience that will, according to the genius of the particular folks, make itself felt in their whole life.

And, implementing each the task of the other, laboring and suffering together, may we still "see of the travail of our soul and be satisfied."

Youth Seeks God In

Summer time is conference time with the young people of our churches. From the coast of Maine to the shores of Puget Sound

In spite of drouth and dust, the youth of central South Dakota find inspiration at Lake Kampeska, near Watertown

A constant stream of young life passes beneath the ancient elms of Merom Institute, Indiana, during the summer months

Drury College (note chapel above) welcomes the youth of Missouri to its well shaded campus

While inter-racial discussions take place at Blairstown, New Jersey (left) where the young people of Metropolitan New York hold their conference

The Beauty of the Out-of-Doors

From the Canadian line in North Dakota to the Creole country of Louisiana they assemble for a week or more for inspiration in a variety of scenic settings

The young people of our Negro churches in Louisiana and Texas assemble at Kamp Knighton on the shores of Bayou Teche near Morbihan, La.

Elon College (above) welcomes the youth of North Carolina and Virginia to its ivy clad campus

Oklahoma and Texas young people worship on a rocky hill top at Craterville Park, Okla.

And even the Executive Vice-President of the American Board goes in for a summer conference now and then

For World Christianity

By Grace E. Davis

LIFE is continually building for itself new forms in the material world and in the spiritual. When the development of this expression of life through form ceases, or slows up, a certain tendency toward rigidity usually appears.

This has been true in organizations which are the outward expression of the glowing vital desires of man and the history of the Christian church shows no exception.

Whoever studies the history of the church knows well that whenever any tendency toward rigid forms has appeared, there has inevitably followed a new impulse from the heart of this faith of ours, springing forth in irresistible fashion to take unto itself in due course a new substance wrought out of a deeper conception of divine truth.

It is a most heartening thing to realize that this age in which we are living appears to be characterized by such renewed outbursts of religious fervor.

The word "Movement" has become a favorite, and if we study its implications we can understand why this is so, for many of these trends of religious life seem to be thus far only movements of desire and have as yet scarcely reached the initial stage of form.

For this very reason it is rather daring to attempt to express exactly what some of these movements signify, since a composite type motive of the entire group has hardly been reached.

There is only the overmastering common need, or desire, or enthusiasm, which almost irresistibly has brought groups of like-minded persons together into "a movement."

This is true, we feel, as we try to write of that new group which has been named recently, A Movement for World Christianity. In this article I can scarcely do more than attempt to define what it means to me.

I might use as an illustrative figure a little meeting of the neighbors of our block which was once held in a house across the street.

Most of us occupied separate houses at the time and as we were a neighborhood of respectable citizens, each family kept its own lawn neat, sweeping off the snow in winter from the path before the front door, burning up its own waste paper when the city's service proved rather inadequate, each householder doing as he thought best about such matters as enclosing the yard with a fence or planting trees.

But there comes a time when a neighborhood like ours may well meet to consider such matters as the widening of the alley by the city and subsequent taxes, willingness to have the neighborhood zoned, and so on—considerations which become necessary because of the neighborhood's place as only one unit in the greater life of the city.

So today various denominational boards can no longer function successfully unless they come out of their own yards and think about their common purpose and methods of work, their meaning as a part of the greater religious life of the world.

Do we need the fences of denominationalism any longer, and if so, just how high shall they be built?

How shall a certain alley of thought be widened in order to relate us to organized society both at home and abroad?

What is the relationship of other neighborly cultural realms of thinking to this one of the Christian missionary motive?

Is it possible for us to attain to a composite religious viewpoint and to relate a mutual method of procedure to it?

To provide opportunity for the consideration of such problems has been, it seems to me, the primary reason for such a new organization as that of A Movement for World Christianity.

In the course of such consideration, the Movement will doubtless discover many causes for rejoicing. It may uncover some past errors.

It is even more probable that it will discover not so much past errors, as necessities for future

changes in the light of changing modern conditions, new values and opportunities not hitherto fully utilized.

A department of research centered at New Haven, Connecticut, has been created for this very end and with increasing financial support may well become a powerful factor in the advance of missions.

The movement has a second function, following directly upon such thinking and research, and that is an educational one. Educationally, it has already adopted two or three methods which promise to be helpful.

The first is the arranging of various parlor meetings to which selected groups of leading laymen and laywomen have been invited to listen to some outstanding missionary speaker and to discuss with him the success or failure of various ways of working in the country which he represents.

The groups thus assembled are often selected from a number of denominations, thus fostering an exchange of profitable experience and a mutual friendliness in this field of Christian endeavor.

In the hope that such house meetings and interdenominational group meetings, club meetings, college group meetings, and missionary occasions of various kinds may become still more frequent, the Movement is engaged at the present time in collecting a Who's Who of experts who are qualified and willing to attend such meetings as speakers and leaders of discussion. A few months from now we expect this list will be available to anyone interested.

A more difficult and ambitious venture in the field of education has recently been inaugurated by the Movement, namely, the publication of a quarterly digest entitled *World Christianity*.

The Movement hopes in this quarterly to bring to its readers in digest form the most significant material that is appearing on the subject of World Christianity, not only in America but also in the periodicals of Europe and the world. It is unique in this purpose.

At least a hundred leading journals and magazines have authorized the use of their material, and the first number, which appeared in January, has met with the highest commendation and led to subscriptions already far beyond the expectation of the officers.

There is every reason to believe that this carefully edited quarterly may meet a real need of clergymen, educators, and laymen who wish to know more concerning religious developments throughout the world.

Two years ago an Institute was held at the Colgate-Rochester Divinity School where a group of outstanding laymen, clergymen, educators, officers of mission boards and missionaries, representing many denominations, discussed the purposes and aims of the new movement.

A second Institute was held at the same place May 25–28. The attendance was limited to a selected group of two hundred persons.

At this Institute the major part of the time was occupied by four seminars, in which were considered themes related to the central meaning of the Christian faith and what it has to share with non-Christians: the economic implications today of Christian experience and faith; the most adequate means by which the Christian faith and way of life may be set forward in these times; and lastly, the appeal of Christianity to Youth.

Other phases of the Movement's activity may be expected to evolve as time passes but no one can forecast its exact future course since, as we have said, it has not become crystallized in any hard and fast form.

It holds the fascination and the possibilities of Youth within its enthusiasm and its glowing desire for a Christianity which shall embrace the world, a Christianity which shall hold fast all that is good, sharing the best with all men, in the Christ spirit of international appreciation and good will.

It may well prove to be a light carrying a new flame of Christian love and devotion in the darkness of a bewildered world.

Men at Concord

By M. Russell Boynton

The difficulty in the adequate support of the missionary enterprise is basically the difficulty of creating an adequate spiritual apprehension on the part of those who compose our churches.

This in brief was the conclusion which was reached by a group of twenty-five ministers from the Boston area who met at the Colonial Inn in Concord, Mass. on May 25th and 26th to discuss the benevolence situation in our churches, especially as it applied to the agencies represented in the apportionment.

It was extremely interesting to note that the present difficulties which the missionary enterprise is encountering did not suggest to this group a criticism of the missionary enterprise as such, but rather a criticism of the spiritual vision of the church as it now exists. This group evidently did not feel that the missionary enterprise needed so much to be defended as it did that the inadequate comprehension of the churches needed to be attacked.

This attitude becomes all the more interesting when it is set against the further falling off in apportionment giving during the past year of many of the churches of the Boston area. It was this disturbing situation which had been the main reason for calling the group together and the reaction rather than being one of discouragement was one of determination to meet the issue squarely, and find an answer to it.

The development of thought during the meeting was most interesting. The conference opened with a devotional service the theme of which was that no great work is ever finished; that it is only the smaller enterprises of life that we can hope to complete. Surely the missionary enterprise belongs to the greater concerns of men. It is so important that it will never be finished, and to expect that it will be, is to entirely misunderstand the significance of the task in which we are engaged.

The Conference then moved on to a consideration of the significance and meaning of the person and gospel of Jesus. Central in the message of Jesus is an attitude of great-heartedness which is quick to respond to the needs of the world. This inevitably causes the follower of Jesus to be concerned with both the personal and social needs, not only of his own group but also of all mankind. It is an attitude that is universal and essentially missionary. One of the distinguishing characteristics of the gospel of Jesus is this positive attitude toward life. Buddha went no further than to say that the individual should do no evil. Jesus says that his followers must do something about the need of the world and it is just at this point that the supremacy of Jesus appears.

Repeatedly during the discussion the question of the relation between the traditional missionary enterprise and the more recent interest in social action was raised. It became clear that the essential motivation of the two interests were identical and that the necessity of the one was the necessity of the other.

Feeling this, it was one of the stimulating experiences of the Conference to spend half of the session on Wednesday morning considering some of the social conditions which exist in the City of Boston. Such consideration was only another step in confirming the conviction that the fundamental problems confronting the leadership of our churches is the enlarging of our conception of the mission and message of Jesus.

Such a conception inevitably carried with it the necessity not only for a new appreciation of the message of Jesus but also for a rediscovery of the necessity of the church as the agency through which God works for the redemption of His world. The task is so great that no individual, or small group of individuals, can hope to be effective. It is only as Christians move together that objectives can be reached and when you begin to talk about Christians working together you are talking about the Church.

It therefore became apparent to the group that gathered at Concord that the great issue with which we were confronted was not one of devising some new form of promotion, helpful

as this might be in its place, but the major task and the only one which held out promise for the future was the creating of a new life in the churches themselves.

The fact that there is difficulty in promoting the missionary enterprise in our churches is a dangerous symptom of spiritual ill health. It was fully recognized that this is no simple task to be quickly achieved but the group felt that it was the most important task before us and to it we must commit ourselves.

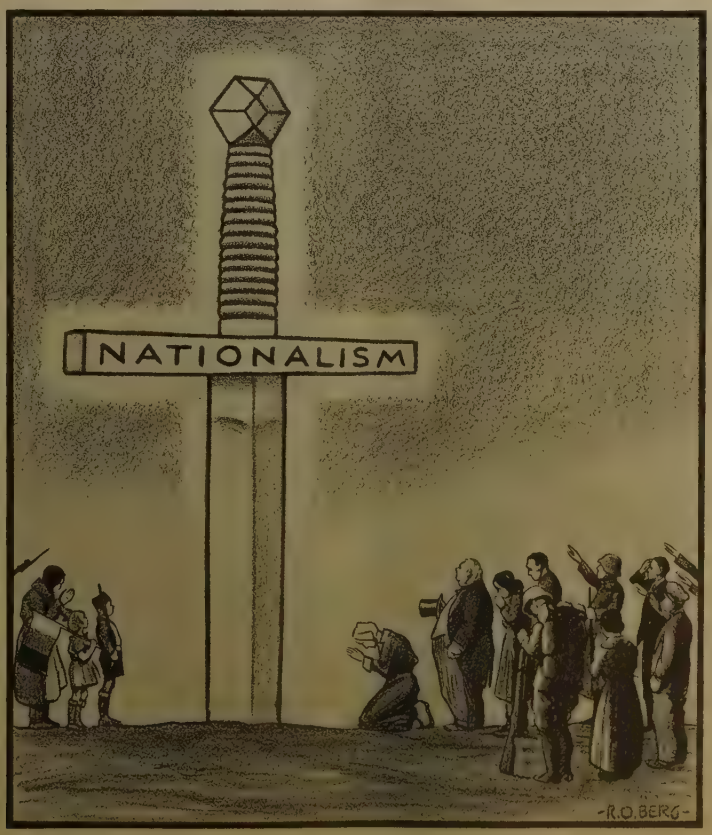
If from this meeting, something of a new life movement develops then its significance will be great. If nothing of this nature ensues then it will have been just another meeting.

The group did discuss certain immediate promotional problems although recognizing their subordinate character. One very definite suggestion arose out of the discussion itself. It was noted that whenever we discussed missions we habitually thought in terms of foreign missions which made us wonder if a greater emphasis on home missions might not give us a more balanced perspective which would be beneficial to the whole missionary program.

A greater knowledge and enthusiasm for the work at home ought to make it easier to stimulate enthusiasm for the work abroad. At present there is a great gap or vacuum in the missionary picture in the average mind and it is hard to transmit heat through a vacuum.

This meeting was held at the suggestion of the Missions Council working through Dr. Timberlake and the Massachusetts Conference Office. The Rev. Carl Kopf, Rev. Russell Stafford, Mrs. Elizabeth Whiting and the Rev. M. R. Boynton spoke at the various sessions and the Rev. Robert Coe was appointed Chairman of the continuation committee which was appointed to make effective the thought of the Conference.

"This is a way in which men today are putting their trust. They accept it as having power to deliver them from the ills of life. They find in it self-fulfillment and glory."



"Men move imperceptibly from patriotism to nationalism. From asking God to save the state they appeal to the state itself as savior .... It is with this movement that Christianity has to deal today."

Hugh Vernon White

Camera News

By Dorothy P. Cushing

AS OTHERS SEE US

What an exciting discovery for four little patients at the American Hospital for Women and Children in Madura, India, when Nurse Olive L. Nelson showed them that a brass tray could also serve as a mirror! Last year over 3400 sufferers were relieved by this institution which is headed by Dr. I. Mary Roberts.

SPOT NEWS

Chinese farmers attending class at Jefferson Academy's Rural Service Center prepare a news bulletin. There is an eager response from these farmers, both young and old, and Rev. Harry S. Martin of Tunghsien says: "Your toes may get cold from those brick floors in the villages but your hearts will be warm as you come to know better some of those strong country folk."

THE HARVEST KING HOLDS COURT

At the Glory Kindergarten, Kobe, Japan, harvest time is observed and a small king greets his subjects before the display of fall fruit and vegetables. Please note there are ladies in the group! We venture the opinion that the young man on the end, second row, left, has threatened the solemnity of the occasion and the composure of the lad on his left. "Whoever doesn't fall in love with the little king has no heart!" declares Mrs. Catherine T. Akana, Dean.

LITTLE LADY INDIA

A sweet little girl studen from Aruppukottai, India, snapped by Dr. John J. Banninga, Principal of Union Theological Seminary, Pasumalai, India.

Kamalam is making a success of her present life by her eagerness to study.

"CABBAGES IS BEAUTIFUL"

A real laugh caused by the idea of having one's picture taken holding a cabbage—and just after dish washing. This is a friendly country woman in Shantung.

CHINESE EDUCATOR

This is distinctly a Lu Ho smile from Dr. C. Y. Chen, Principal of Jefferson Academy, Tunghsien, China, capable, popular teacher and administrator. The photograph was taken by Dr. Hugh Vernon White on his trip around the world.

TEA FOR TOTS

Only this happens to be breakfast at the McLeod Hospital, Inuvil, Ceylon, which has over 3800 inpatients annually. Dr. Isabella Curr, first and present head, retires in 1938 and there is urgent need for a fully qualified lady doctor to carry on after her.

"I Will Meditate Upon Thy Precepts"

By Alice V. Morrill

Prelude: Play several familiar hymns beginning with "How Firm a Foundation."

Leader: "In the beginning God . . ."

Sing the fourth stanza of "Holy, Holy, Holy."

Leader: "For this is life, to know God. Our hearts are restless until they find their rest in Thee."

"The people that know their God shall be strong and do exploits.
God is my rock and my salvation; he is my high tower, I shall not be greatly moved.
He is my refuge and my fortress. God is my light. He is the strength of my life."

"No words have I when you ask me of God;
He is, in Himself, all that my hungry soul craves,
All the beauty, the goodness, the truth, and the joy of the world,
Summed up in a heart that beats here by my own.

He is my Captain, generous-hearted and true;
He is my King, swaying the stars by His word;
He is my Hero, who gallantly goes to the fight
Against desperate odds for purity, justice and truth.

He is my friend, the desire of my heart,
Faithful till death and beyond.

Yet what are these foolish words?
How can mere words show one ray
Of God's beauty and glory and strength,
Of the heaven of life lived in Him?"

"I will lift up my eyes unto the hills; from whence cometh my help? My help cometh from the Lord, who hath made heaven and earth. He will not suffer thy foot to be moved. He that keepeth thee will not sleep.

They that wait upon the Lord shall renew their strength.

Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in Jehovah forever, for in Jehovah is an everlasting rock." . . . These words were manifestly spoken from experience—have we had a similar experience?

"The Lord is my shepherd; therefore can I lack nothing. He shall feed me in a green pasture, and lead me forth beside the waters of comfort. He shall restore my soul and bring me forth in paths of righteousness for his names sake."

Sing one stanza of "He Leadeth Me."

Prayer: Silent prayer. While heads are still bowed read the following prayer hymn:

"O mind of God, broad as the sky,
The earth, the air, the sea,
Give us thy broadening spirit's grace,
In sweet simplicity.

O heart of God deep as the needs
Of all humanity,
Give unto us the kindlier soul,
The larger sympathy.

O will of God, high as all heaven
With power superb and free,
Give us the will to do and dare,
In fullest liberty.

O large and free and glorious God,
With ways exceeding kind,
Give unto us thy breadth of love,
In loving all mankind."

OLIVER HUCKEL.

"God hath made of one blood every nation of men to dwell on all the face of the earth.

And God so loved the world that He gave his only Son.

And I, said Jesus, if I be lifted up shall draw all men unto myself.

The Gospel is the power of God unto salvation to every one that believeth.

For there is no difference between Jew and Gentile, because the same Lord is over all, and is rich unto all that call upon Him."

Sing: Two stanzas of "In Christ There Is no East nor West."

Can we sign our names to these words given to us by the writer of the epistle to the Romans:

"I am persuaded that neither life nor death; neither angels nor principalities nor powers; neither the present world nor the world to come, nor height nor depth nor any other created being shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Or again: "I know whom I have believed, and I am persuaded that he is able to guard that which I have committed unto Him against that day."

"What doth God require of thee but to do justly, love kindness and to walk humbly with thy God." These six words with all of their implications certainly form the chart of the conduct course of the Christian.

"Go ye into all the world and preach the Gospel to the whole creation—and lo I am with thee all the days"—the voice of authority.

"Wherefor, God highly exalted him, and gave him a name which is above every name; that in the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

And lastly from the sunset book of the Bible, that book evidently written to comfort and encourage those Christians who were suffering persecution at the hands of Rome. Let us pray that other Christians today may find these words a source of strength as they remember that the Church was once driven into the catacombs, but it emerged because it has the power of survival.

"And I saw a new heaven and a new earth, for the first heaven and the first earth are passed away. And I saw the holy city, the Jerusalem, coming down out of heaven from God. And I heard a great voice saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

"After this I looked, and behold a great multitude, whom no man could number, out of every nation and tribe and people and tongue, standing before the throne and before the Lamb, clothed in white robes with palm branches in their hands and they cried with a loud voice saying, salvation to our God who sits on the throne and to the Lamb. And the seventh angel blew his trumpet; and there followed great voices saying, The kingdoms of this world have become the kingdom of our Lord and his Christ and He shall reign forever and ever."

Sing: "Jesus Shall Reign."

Suggestions: None of the hymns should be announced, a good leader will make group participation possible. The poem may be given by some one other than the leader and the prayer hymn should be beautiful sung as a solo to the tune of "Serenity." The effect of this service will depend largely upon the reading of the scripture passages, if they can be at least partially memorized it will add much to the impressiveness.

The Southeast Meets in Florida

THE Southeast Convention has no ecclesiastical function. It exists for the purpose of promoting common interests, consideration of current problems, missionary promotion and fellowship and inspiration.

The Convention held its fourth biennial meeting at the Union Church in Jacksonville, Florida, this spring, in conjunction with the Florida Congregational-Christian Conference.

This is the first time that the Southeast Convention had met outside of Virginia and North Carolina, where the large percentage of our southeast membership is found.

There was some question as to what the attendance would be so far away from the membership center, but all were greatly gratified with the result.

There were 120 delegates present from outside of the state of Florida. Virginia sent 22, North Carolina 35, Georgia 20, Alabama 16, Tennessee 12, etc. The program was designated to cover the major interests of the Christian church at this time.

The first emphasis was upon the evangelistic or spiritual note, the speakers being John G. Truitt of Suffolk, Virginia, and Dean Vaughan Dabney, Chairman of the Commission of Evangelism and Devotional Life. There were other addresses which added to this spiritual emphasis, such, for instance, as the addresses by Arthur W. Dycer, Trevor Mordecai, and Stanley C. Harrell.

The next emphasis was upon our educational institutions. C. Rexford Raymond of Southern Pines, who has had years of contact with the schools and colleges of the South, gave a brief survey of them. President Judson L. Cross of Tougaloo College spoke on our Negro schools and colleges. Wm. A. Keith of the Collegeside Church, Nashville, gave an able survey of the problems and the program of "A Church in a College Community," and President Leon E. Smith of Elon College, closed this discussion with an address on the subject "The Objective of a Church-Related College."

The Convention then faced the Southeast problems which especially concern this area. Alfred W. Hurst opened with a general discussion of "The Church and Social Justice" and Arthur Raper, Professor at Agnes Scott College, and an authority on both farm tenantry and interracial problems, discussed both of these problems in two challenging addresses.

William F. Frazier, Executive Vice-President of the Board of Home Missions was present and led the discussion of our Home Missionary interests; and J. O. Atkinson, Secretary of the Mission Board of the Southern Convention, detained by illness, sent an inspiring missionary message.

There were important group sessions. The Southeast Pilgrim Fellowship held an afternoon session under the leadership of F. C. Lester, Secretary of the Southern Convention Board of Christian Education, and the officers of the Fellowship. There were group sessions for women,

laymen and ministers, the latter being led by Vaughan Dabney on the subject "Rethinking the Ministry."

The following were elected officers of the Convention for next year: President, John G. Truitt of Suffolk, Virginia; Vice-President, Victor B. Chicoine of Winter Park; Secretary and Treasurer, Alfred W. Hurst of Chattanooga, Tennessee. The Convention voted to meet two years hence with the Christian Temple, Norfolk, Virginia.

Developing Negro Self Respect

What the study of Negro Life and History has achieved at Trinity School

By Tempie Beaver*

We go to school to learn how to be better citizens. Among the essentials which are specially beneficial to the Negro are coöperation and independence. The Negro has been used to depending on someone else to tell him what to do and is often jealous of any Negro who rises above his own lowly status.

In our study of Social Science much is said on coöperation for all the necessities of life are obtained through coöperation. Our school coöperates with all agencies for the betterment of the Negro, such as the Negro Red Cross, and the county school supervisor.

Studying Negro life and history does much to teach independence When we think of the struggles of Booker T. Washington and others, who had to depend on their own efforts, we are thrilled to be able to do likewise.

At Trinity students are given reference work to do on the Negro. They have to find out facts for themselves. Only after being assured of the child's need for help is it given. Each year, without the assistance of the teacher, the Social Science class presents through a project some problem of the Negro.

Last year, the class made a survey of all schools in the country. They found the number of teachers and students and other interesting facts. These

Tempie Beaver

they put in a notebook and sent them with a chart to the *National Association for the Advancement of Colored People for use.*

This year they are trying to show the needs of the rural schools. Two pasteboard buildings are being constructed, representing a rural and a city school. In them is such equipment as is found in a rural and a city school of this county. The contrast is great. We hope that something can be done to better the conditions in these rural schools and thus give the students greater self-respect.

*A Student at Trinity School who prepared it in connection with an oratorical contest sponsored by the Alabama colored Teachers' Association.

In the lower grades independence is stressed through the study of Negro life and history. The students read and write biographies of Dubois, Countee Cullen, Langston Hughes, Mrs. Booker T. Washington, Frederick Douglass and others. Lately they have been noting the progress made by the Adult Negro School in this community. The bulletin boards always have on them clippings concerning current events which involve Negroes. These the students read with much pride. The eighth grade is planning to make a Negro history scrapbook. All of this calls for independent work.

In Social Science we study the health of the Negro. We find that he suffers more with certain diseases than the white man. We learn that this is due to the unsanitary conditions in the homes. Therefore we endeavor to build up our bodies and our homes and thus increase our own self-respect as we learn to lengthen our life span.

Negro History Week is always observed by our school. Special programs are given in chapel. Pictures, lives, and works of Negroes are studied. During last Negro History Week the music appreciation class studied the Negro spiritual. Last year the senior high school knew nearly a hundred spirituals. There was a contest on leading spirituals

and the boy and girl winner received prizes. Speaking of music, I am proud to say we have been invited to several very good musical programs at the white college and also to tea, and have received several invitations to white churches.

On Race Relations Sunday we invite all churches, white and black, to worship with us. Much is said during the program to the Negro's credit.

Our last commencement program was based on Negro history and was highly appreciated.

Slowly, but surely the Negro is getting a keener appreciation of himself. To gain respect we must first respect ourselves. The study of Negro life and history has taught the Negro self-respect. He, in turn, demands and receives respect from others. If the study of Negro life and history can do so much at Trinity, let us see that it is taught in all our schools and so hasten the time when we can say:

The fog is lifted, the way is clear.

The acknowledged equality of races is here.

Christian Negro Youth Building A New World (in the South)

By Phoebe L. Fraser

Just how can we build a fragment of the Kingdom of God within our generation? This is the earnest question of 6,835 of our youth from Virginia through Texas.

And in this seeking, these young people have come to a place where their search for truth is no longer for rewards; but it is living a life. Religion for them, must be brought to grips with life. And only as this is possible, can Christianity for them be conceived as "The Abundant Life."

I can give you but slight glimpses of our work. I do, however, want to share the experiences as largely as possible with other youth, perhaps, who are facing similar problems and with other workers, who are attempting to aid youth in making adjustments in our social order.

On February 21, 1936, at Dorchester Academy, McIntosh, Georgia, in a Christian Life Conference, "The Saturday afternoon's session gained such momentum that seventy-five came for the evening hour to consider 'Friendships as Assets or Liabilities' and 'The Place of Prayer and Worship in Life.'

"It might be conceded that men are the master sex physically, but there was challenge in the frank declarations of one girl after another as each attested to the fact, that where there is close adherence to clean principles, be the power of man any conceivable strength, no girl ever goes morally wrong but instead commands the highest respect and enjoys wholesome friendships; which in many instances lead to happy marriages and the perpetuation of the sanctity of the home. Quite a majority of these students had found the path of prayer and in treading it had found strength in the midst of their weaknesses in 'Communion with God anytime and anywhere.'"

This same group sent a delegate to our Georgia Young People's Conference last November. This young student, Florence Brown, fired all of us present with her scholarly, convincing and thoroughly delightful delivery of "What Congregationalism Has Meant to the Youth of Georgia."

In the discussion which followed, came this fact that while we are not in a perfect world, we are in a good world; a world with many obstacles for which we are thankful, in that we are given the privilege of something to work for, goals to obtain. These young people closed their session with definite steps proposed for facing the world as it is and in aiding the church in helping men to have "life and have it more abundantly" by:—

Realizing that each person's body is a temple of God to be kept pure and undefiled, that men might grow to know the Kingdom of God in the hearts of men.

Having courage to face squarely the duties placed upon leaders and to accept the hardships in leading.

And by participating wholeheartedly in the projection of the local community's program: first, by being a good citizen, exercising the right of voting; participating at all times in the local church's program through personal activities and financial support; knowing that all of this is made possible only as one's own soul is in harmony with God's will.

The following assertions came individually and collectively from Youth of North Alabama who assembled at Trinity High School and Trinity Congregational Church, Athens, Alabama in a Christian Life Conference, March 20–22, 1936:

"Prayer does not save us from troubles, but helps us to meet them bravely."

"If a Christian is content to be

saved from sin he has failed to grasp the teachings of Jesus in that no consideration is shown his fellowmen."

"There is no real pleasure in recreation or anything into which Jesus cannot be taken."

"The influence of the theatre is questionable."

We as leaders were convinced that youth is thinking, working, and acting, and if nstructed and inspired will seek to learn how to live the good life. These young people definitely proposed to aid in "Building a New World" by PLAIN LIVING AND HIGH THINKING.

Swinging away to Tillotson College, Austin, Texas, we met quite an active and enthusiastic student group which joined our young people in their Annual State session, April 16–19, 1936. Most responsive were these young people to the vital gospel of Jesus. Quite a few of them were finding themselves and life in the local churches in the several parishes from which they came, where intelligent worship, thoughtful discussions, and carefully executed service projects serve to lead them forward fearlessly. Hearty was their endorsement of the Pilgrim Fellowship.

Up at Lexington, Kentucky, in October 1936, in a demonstration project "When Everybody Works," I shall not soon forget how anxious our young people were to quicken the interest in and sensitize the membership and friends of Chandler Church to the needs and sufferings of our weaker brothers, children of our common Father. An unusually fine piece of missionary education work was done.

In September of 1936, when the members and sympathizers of the Atlanta, Georgia Branch of the National Association for the Advancement of Colored People gathered for their monthly meeting, the Agoga Bible Class of the First Congregational Church of Atlanta registered its interest in and strivings for a Christian Social Order by representation in body and the giving of funds to be used in the great areas of human need in this organization.

This body of college youth between the ages of 18–20 years addresses itself unreservedly to dealing with local issues, bringing contending interests together with a common purpose of thinking through to a just solution and of organizing plans for putting the solution into operation. Race relations, Christian citizenship, Industrial relations, and World-Wide Missions are at the heart of their operations.

And so, I could travel at length with further glimpses of Lincoln Academy, Kings Mountain, N. C., Charlotte, Melville, Gibsonville and Sedalia, N. C., and our young people's Summer Conferences where young people's interpretations, appraisals, and redirection in the light of Christian ideals go into the making of better selves, homes, churches, and communities.

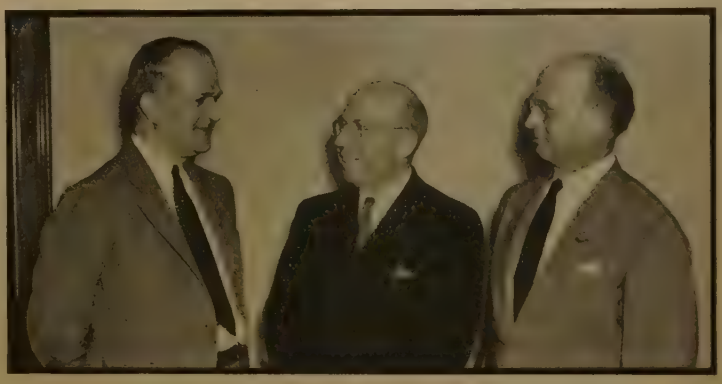
But I would rather come again to you a year later, if possible, bearing knowledge of the fruits of endeavors and proposed procedures, as fewer and fewer of our young people want grandstand seats in this game of life.

Here, in the South, as we strive to build a New Christian Social Order, we recognize the task to be a continuous process requiring intellectual honesty toward all men and a Christian friendliness consistent with the teachings of Jesus.

A vision? Yes. But as our youth have caught and are catching this vision and the enthusiasm of whole-souled devotees, each enters life's arena; getting from mere verbalization to actual religious living. Christian Negro Youth in the south *IS* building a New World.

The New Board Inaugurated

The formal inauguration of the Board of Home Missions of the Congregational and Christian Churches was observed on Tuesday, June 1 by a brief service in the offices at 287 Fourth Avenue, New York City, which was attended by the secretaries, office force and a number of the directors of the new organization. After a brief statement by the executive vice-president, William F. Frazier, a prayer was offered by the president of the Board, Edward Weeks Cross.



Chairman Robert Coe, Executive Vice-President William F. Frazier, President Edwin W. Cross

Adult Study Books For 1937-38*

John Leslie Lobingier

THE book must be written by one who knows—and have an interesting style—and be attractive in appearance—and sell at a reasonable price—and deal with a vital subject—and be up-to-date. Prospective readers and members of mission study classes are asking only what is reasonable in making such demands. A mission study book ought to meet these requirements. And the 1937 books do.

Three missionary themes will challenge our attention during the year ahead: *The Church and Rural America*, *World Peace*, and the *Moslem World*. These subjects are chosen, not by our own denomination alone, but by a score of denominations in coöperation. Each year a homeland theme and a foreign theme are selected and sometimes a third that is neither (or both) home and foreign. Interdenominational committees choose authors and plan reading books, study courses and leaders' guides and these become the product and property of our united Protestantism.

Why do we consider these three subjects? The rural situation has been much to the fore of late, catching the attention of the city as well as the country. Conditions and problems change with the years and their effects are felt on the rural church. The future of the country church and the rebuilding of rural America constitute a major home missionary question.

World Peace is a perennial issue. In the midst of our upside-down world one wonders when the future will spell war, when peace. We have not always recognized the intimate connection between missions and world peace but we need to be brought face to face with this relationship.

The Moslem World is a changing world. Those who knew it a generation ago do not necessarily know it today, for many of the nations in which Islam is strong have changed almost beyond belief. A quarter of a billion people call themselves followers of Mohammed. This is a vast section of the world about which we need to be informed. Christianity has touched it for centuries, sometimes as an enemy, sometimes as a friend, and today it continues its contact with new problems and difficulties and opportunities.

These are the themes which the coöperating denominations have chosen for study during the year ahead. And the materials?

Rebuilding Rural America, by Mark A. Dawber, is the reading and study book on the first theme. Dr. Dawber is Superintendent of the Department of Rural Work of the Methodist Episcopal Church. In eight chapters he discusses the changing countryside and the church. More church members in America are engaged in agriculture than in anything else and 75 per cent of all the churches in the United States are rural. This in itself is justification for study. The book touches on the coöperative movement, church federation, the Larger Parish plan, rural religious education, actual and potential leadership. It magnifies the rural church and paints a program for its future.

When this is used by a study group the leader will want the leader's guide, *The Church and American Rural Life* (25 cents), by Benson Y. Landis. This is planned for a three months' course so that it can be used as an elective by adult classes of the Church School. Dr. Landis is a rural sociologist, Secretary of the American Country Life Association, and connected with the Federal Council of Churches.

World Peace and Christian Missions (35 cents), by Harold E. Fey, is a new six-session unit—the first of the new "Study and Action Series" for adults, planned by the Missionary Education Movement. Mr. Fey, a former missionary to the Philippines, is now Secretary of the Fellowship of Reconciliation. This is not simply a course on peace: it goes deeper than that to show how intertwined are the peace movement and the missionary enterprise. It portrays Christianity and nationalism as rivals, refutes the claim that missions is tied up with imperialism, and stresses the contribution of Christian missions to the world community idea.

What Is This Moslem World? (cloth, $1.00; paper, 60 cents), by Charles R. Watson and *Mecca and Beyond* (cloth, $1.00; paper, 50 cents), by Edward M. and Rose W. Dodd, are the two major books of the year on the Moslem world. By design the former is more advanced, the latter more popular. Either may be used as a text by a study group but it is better to have copies of each available for reference. Dr. Watson is President of the American University at Cairo, Egypt. Dr. and Mrs. Dodd have done outstanding missionary service. All

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*The books and pamphlets mentioned in this article are publications of the Missionary Education Movement, the Council of Women for Home Missions, and the Committee on the United Study of Foreign Missions, separately or in coöperation. Any or all may be purchased from the Pilgrim Press, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

Our Migrant Brother

By Eric H. Thomsen

NOWHERE more than in our relation to migratory agricultural workers do we deny the conception of brotherhood which the Church of Christ has been at pains to preach all these centuries. With their families they harvest and pack the fruits and vegetables on which depends our modern balanced diet. We should bear them gratefully in mind every time we sit down to orange juice, grapefruit, lettuce, or the fruit and vegetables which accompany our other meals.

Yet they are for most of us so far out of mind as scarcely to be remembered at all. Many of us are not even aware that these workers exist.

Migratory field workers are not, of course, confined to California agriculture, but they are a particularly prominent and indispensable factor in that State because of its enormous investment in seasonal fruit and vegetable crops for eastern markets.

Annually close to a quarter of a million men, women, and children travel up and down the western states following the crops, beginning on the Mexican border and often traveling as far as Oregon, Washington, and Idaho.

In California this migration is primarily within the state by people who have gained residence in the State, but during the last half a dozen years vast numbers, made homeless farther east from drought, dust storms or flood, have joined this circle. From June, 1935, to September, 1936, over 98,000 such migrants entered California in search of work, more than half of them from Arkansas, Oklahoma, and Texas.

Employment is irregular and involves frequent changes. Annual incomes average less than five hundred dollars per family. Data derived from a study of 165 migrant families show that 30.9 per cent received less than $300 and 13.3 per cent less than $200 per family—not per person, mind you—over a whole year. By any standard of civilized living such incomes are of course hopelessly inadequate.

Constant mobility on this indigent level leaves countless thousands of men, women, and children without normal home or community life. More often than not they have no alternative to living in ditches or squatter camps with no potable water, few if any toilets, no laundry or bathing facilities, inadequate medical care, or none.

The pitiful results shockingly often are malnutrition, low resistance to tuberculosis and other disease, deterioration of family life, lack of opportunity, and the final reduction of discouragement to despair.

When that point is reached labor disturbances often occur which are almost invariably due not to alleged subversive agitation from without but to intolerable working and living conditions within. Homeless, half-starved people find it peculiarly difficult to get enthusiastic about their constitutional liberty to be sold out.

This is, of course, a broad picture which is not universally true in detail. One thrills to those who occasionally manage to triumph in spite of their handicaps, but the general effect of migrant living is deteriorating in the extreme and socially represents an unnecessary waste and a menacing problem which demands immediate drastic action of many sorts.

Migrant Workers' Camp on the outskirts of Marysville, Cal., near the camp operated by the Resettlement Administration

WHAT IS NOW BEING DONE?

In a sense the problem is a growers' problem. If they had managed to deal somewhat more generously with it, it would not have reached such menacing proportions as it has frequently done. The growers under the present system of agriculture in California need large numbers of mobile workers in season and would be helpless without them. Their very profits depend upon a sufficient number of willing workers being available at the right time. Because these profits are also conditioned by high capital cost, uncertain markets and unpredictable prices, the solution of the problem of migratory labor cannot be left entirely to the growers.

Nevertheless, the more enlightened among them are giving increasing attention to the problem and some ranches are already furnishing very acceptable workers' quarters; one of them from the conviction that contented workers harvest peaches at a cost of two dollars less per ton. This appears to be merely an argument in dollars and cents, but at least it results in better housing for a few.

The trouble is that while this is possible for the large growers (and more than one third of the nation's 7,875 large-scale farms are in California) the much more numerous small growers cannot afford adequate camping facilities for seasonal workers.

However, both the farmers and the large commercial grower-shippers are becoming increasingly convinced that their workers need to be better paid and housed.

Hourly wages are relatively high, but because of irregular employment the annual family incomes remain low. When the workers have sought to organize into labor unions to improve their circumstances, they have met with the growers' bitterest opposition even to the complete denial of civil liberties.

At present the various agricultural workers both in the fields and in the packing sheds seek to combine into one state-wide union to gain sufficient bargaining power for effective negotiations with the powerful combinations of growers and shippers. Organized labor has discovered that it cannot afford to ignore the problem.

Men and women concerned with education are beginning to be interested. The whole condition of migratory labor raises tremendous problems for district schools. Though the State appropriates some funds for the education of migratory children, local districts are often left with problems difficult to solve.

Laundry in Arvin Migratory Labor Camp

The lack of even elementary sanitation or health control among the squatters naturally worries local health authorities, some of whom are doing valiant work under impossible conditions.

The problem has become interstate, and the Federal Government has lately found it necessary to take a hand in it; at least to the extent of planning a series of migratory labor camps in strategic areas to supply such basic facilities for sanitary living as potable water, sanitary outlets, showers, and laundries.

Two camps have been in operation for more than a year, four are under construction and will be ready for occupancy in June, and there will be four more to come,

Entrance to Arvin Migratory Labor Camp in California Resettlement Administration

all under careful management and supervision.

The State Department of Health has found these government camps so valuable for purposes of health control that they have supplied them with each a resident nurse and medical supervision at an average annual cost of $3000 per camp.

Thus have not only the growers begun to think about what can be done to solve the problems involved in migratory labor, but various local, state and federal authorities are coöperating actively within their several fields.

WHAT CAN THE CHURCH DO?

Well, for one thing the Church can seek the facts and spread the knowledge of them among her members. The Church can help direct public opinion in the direction of the necessary social resolution and consistent action. But in relation to existing decent camps for migratory laborers, what can the Church do to coöperate with the growers, local, state and federal authorities who are already at work?

Perhaps we may more accurately estimate what the Church cannot at once do: there probably is not within the various Church boards one which is at once prepared to match the Department of Public Health with a similar budget of $30,000 or $3000 per camp for religious education and a ministry of spiritual health, and yet nothing is more needed in the given situation. These Southwestern migrant families are deeply religious, but the religious heritage of the greater number of newcomers to the camps has been of the highly emotional order of the forty-odd varieties of Holiness sects.

The following two are representative of the sort of comment which may be heard among them:

"When me and the missus gits sick, does we *have* to have a doctor if we comes here (to the government camp)? We ain't got no faith in doctors. We jest prays because sickness and sin is the same thing."

"We prays and shouts to git closer to Gawd. When we gits a-shouting and praying loudest and gits closest to Gawd the Law interfeers or neighbors kick, so we never gits very close."

At present the migrants are too often exploited by "transient preachers." One such arrived in one camp last summer in a 1935 Packard sedan. He himself was dressed expensively. His wife could easily have passed for an urban society leader on her way to a cocktail party.

These "evangelists" drain the last penny from the laborers and then move on to other hunting grounds. The particular fellow in the Packard was surprised that the campers were allowed self-government and that he had to have their approval to hold services in camp.

"Well, this is something unusual. I cannot imagine these people being personages or thinking for themselves. I have always been under the impression they had to have someone to think for them and show them the Light."

It is amazing to see how quickly the workers shed obsolete religious concepts, and pathetic to see them left wistfully without anything new to take their place; and in our American tradition of the separation of State and Church there is nothing the government can do to supply this need!

Because of the numbers involved, this itinerant ministry is a full-time job which none of the churches in the locality are prepared to do. The Council of Women for Home Missions through its Western Supervisor, Miss Ballard and her workers, have done a grand job under severe limitations. Miss Ballard is responsible for a district so vast that it takes her now to Oregon and Washington and next to Arizona—a task manifestly impossible for one person lacking adequate help and elastic budgets.

There is not a chance, except by a substantial budget increase not now in sight, that Miss Ballard's group can do justice to the work which the Church needs to sponsor in connection with the migratory labor camps, though they are doing an excellent job in other related fields in coöperation with the growers.

Could the Federal Council of Churches of the Home Missions Board or one of the Councils for Social Action finance such a project, directly or through Miss Ballard?

Would it be too bold to count if not on $3000 per camp at least on $3000 between two camps, $2400 for salary and $600 for necessary transportation and supplies?

The need is not for investment in institutional religion, neither for churches nor for other buildings; the present need calls primarily for an immediate investment in contagious personalities, convincing Christian character, professional competence, and versatility.

The persons who fit the need will discover ample opportunity among migrants to demonstrate the gospel through coöperative action as well as through Sunday services and religious education; and the needs which may eventually be coöperatively met run

[*Continued on bottom page 312*]

Boys and Girls of America

Sally Goes to Sealacon

You would think that Sally was more than fifteen years old, for girls grow up fast in Alabama. The warm climate and the responsibility of caring for numerous younger brothers and sisters hasten their maturity. The South also believes in titles and dignity. Outside of her family and closest friends it is not "Sally" but "Miss Sally."

Sally's father owns sixty acres of good black soil in southeastern Alabama. If it were not for the low price of cotton and the lusty appetites of his six children he would be quite well off! Of course some of the food for the family comes from the garden, while the chickens help a lot and the cow a little, but clothes and particularly shoes cost a lot. Since the doctors have discovered that going barefoot is a good way of catching the hook-worm shoes are becoming popular.

A big porch runs all the way across the front of Sally's house and then down one side. This is a lovely place to sit at night. It makes the rooms dark, but it also helps to keep them cool during the middle of the day. The house does not have a basement, but rests on posts set in concrete. Neither is there any plaster. Something similar to cheese-cloth is tacked to the wooden partitions and the wall-paper pasted on it. They do not talk about clothes "fitting like the paper on the wall," for this is usually rather wrinkly.

Sally's church bears the lovely name of "Christian Home"

Sally goes to high school on a bus which takes her to town, but she walks down the road to church and Sunday School. In the rural portions of the South they do not call their churches by long and stupid denominational names such as "Congregational," "Presbyterian" or "Methodist" but they give them more imaginative titles, such as "Antioch," "Liberty Chapel," "New Hope," "Friendship." Sally's church has a lovely name—"Christian Home." It stands in a grove of trees, which is an excellent place for after-church dinners, or for all day meetings when there is a fifth Sunday in a month and the various churches meet around with one another.

Last summer Sally had the most interesting experience which life has yet brought her. Along with a dozen other young people from her church she went to the Sealacon Young Peoples conference. Sealacon is one of those words which people make up. It comes from "Southeastern Alabama Congregational."

The place itself is a hollow between two hills which a good-natured farmer has allowed our young people to use for several years. Successive conferences have added a number of improvements, until there are now three buildings—all of logs without any chinks between them. On one hill there is the boys' "dormitory," on the other the girls' "dormitory." These are really places where one can keep clothes during the day and a haven of refuge in case it should rain at night. Most of the time the young people sleep out on the ground. As yet they have not suffered from any nocturnal showers.

Through the woods to Sealacon

Near the girls' dormitory is the cook-house where the food is kept and the meals prepared on a wood-burning stove. In the center of the grounds there is a long table where everybody eats—except when it rains. Along side the table is a brook, which has been dammed up so as to give the cows a steady supply of drinking water, and also to afford the venturesome a chance to experiment with swimming.

Along with the other young people Sally brought a couple of chickens and some cornmeal with her as part payment on her board. She also took her turn at peeling potatoes and washing the dishes. In a year or two they may let her assist with the cooking.

Of course camping out with fifty other young people was fun of itself. Even bad weather helps to promote good times when you are young enough to see the funny side of being un-

comfortable. There were also "singing games" in which everybody marched and sang to a good lively tune. One of the objects of Sealacon is to show the young people of our churches how they can have a good time together in a nice way without spending any money.

But the heart of Sealacon was the Bible classes and discussion groups. The teachers led one to feel that the Bible is not something to be put alongside of the fairies and Santa Claus, but that the people who move through its pages really lived on the same earth where we are, and that they faced the same problems which confront us. At Sealacon Sally found that religion s not something which you get at a revival meeting but something which helps you to live better day by day. She learned to pray in a new way, not asking for favors, but seeking the strength with which to meet life's problems.

The Girls' Dormitory at Sealacon

At Sealacon Sally found her way into a larger world. She met other young people of her own age from Alabama and leaders from places which seemed very far away to her—Birmingham, Jacksonville, and college students from Piedmont in Georgia, Vanderbilt in Tennessee and one or two from the north. And she heard about the problems of other parts of our country and of the rest of the world.

When she went back home to looking after the chickens, tending her younger brothers and sisters, getting ready for school in the fall, she had much to think about and much to look forward to. She was thankful that our churches had made possible such a place as Sealacon.

Our Migrant Brother [*Continued from page 310*]

the whole way from consumers' goods to credit unions, building associations, medical care and burial societies.

The Church could also help such a field project by enlisting the personal interest of her members in fitting into the specific needs which will arise. Trained volunteer workers would want to join the field projects in peak seasons to help out in the actual work among the families; others would want to lend financial aid in the rehabilitation of individual families.

Five hundred dollars would furnish an acre and a house to one family if we could tackle the job coöperatively with a number of families and buy twenty-five to fifty acres at a time instead of a couple. These rehabilitated families, restored to some stability of home life, would have to function as groups rather than as individuals, to remain solvent. Demonstration of coöperative technique would be one thing which interested, experienced people could help do.

Such a field project could be started, for example, in Kern county which has one camp twenty miles northwest of Bakersfield and one seventeen miles southeast of Bakersfield, the first equipped for one thousand people, the latter for five hundred. Last year the county had fifty thousand acres in cotton, requiring sixty-five hundred cotton pickers. This year the cotton acreage may be increased by as much as twenty thousand acres. Seventeen thousand acres are in grapes and forty-eight hundred in potatoes, each furnishing work for four thousand migratory workers. These are the workers for whom by and large the Church is neither concerned nor equipped. But the Church cannot ignore them.

Book Chat

MISSIONARY ILLUSTRATIONS, by Alva C. Bowers (**Fleming H. Revell**, $1.50).

The author, who was a foreign missionary himself for twenty-six years and later a pastor in this country, has made use in his own pastoral work of stories of the experiences of his missionary life, of the experiences of his missionary friends, and of noted pioneers. He has thus found out just what appeals to young people and has used this knowledge in the compilation. All the stories are brief, and each is tied up with some subject that might be the text of a sermon, address, or informal talk. For example: Race Problems; Sacrifice; God in the Slums; Medical; Impact on Caste; The Japanese Spurgeon; Bible Translations; Scouts; Exploration. One chapter contains short sketches of a dozen noted pioneer missionaries and of Nationals. The stories are all true—although names of persons and places have been sometimes changed—and are told with humor, and, in tales of adventure, with sense of drama. A number of poems, many by Mr. Bowers, are interspersed. Here's one of the latter on "how a missionary feels when the weather is hot and it has been five years since furlough." (We might explain that in most mission fields beef and all forms of pork are unattainable, to say nothing of turkey.)

I want a piece of rich beefsteak,
  I want a piece of pie;
The thoughts of ham and turkey
  Just suffice to make me cry;
I want to hear a sermon,
  And I want to hear a band;
I want to hear a lecture
  That has never yet been canned!

I want to be a fellow—
  Not a halo-crowned ideal;
To get down off the pedestal
  And once more get the feel
Of how you other mortals
  Live and love and come and go,
Instead of always feeling
  Like an antiquated show!

I want to get a million miles
  From reeking, smelly dope,
From shrieking conch and booming drum
  And blind, priest-ridden hope.
I want to see the virgin snow,
  To hear the robin sing,
To see my children and my friends,
  Find loving hands that cling...

I want to sit down quietly
  Where the light is soft and dim,
I want to let my soul expand
  And wing free on a hymn...

But what's the use for me to wish?
  A couple weeks—
GREAT!!
THEN—
I'll want to pack and go right back
  To th' Mission Field again!

MECCA AND BEYOND, by Edward M. and Rose W. Dodd (**Central Committee on the United Study of Foreign Missions**, Boston. Cloth $1.00, paper $.50).

The authors are especially fitted to make this study: Dr. Dodd, medical secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. is son, grandson and brother of missionaries to Turkey and Syria, and served in Persia during the World War. Mrs. Dodd's parents and grandparents were noted missionaries to Persia, and after the World War she served with the Near East Relief in Turkey. A rather small book, it is astonishing the great area of the ground it covers, the amount and value of the facts it supplies. Taking up the history and the characteristics of Islam, it then surveys every Mohammedan country, in each case describing not only the country and the people, but the position of women, the impact of Christianity, education, and, usually, medical work. In this way it treats of: Arabia, Syria and Palestine, Egypt and other parts of Africa, Turkey, Persia, India, Moslems of Soviet Russia, Islam in China, Malaysia, the Moros of the Philippines, and ends with the Moslem attitude toward Christ, and social queries addressed to Islam. There are many illustrations from photographs.

WITH CHRIST IN AFRICA, by D. A. McDonald (**Marshall, Morgan and Scott**, London. To be obtained from Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan, $1.00).

A simple and unaffected autobiography of a missionary of the United Free Church in Scotland, beginning with a struggling but happy boyhood in Aberdeen, where he was one of a large and poor but ambitious family. Of course, being Scotch, he must have an education, and at Edinburgh University, met famous men, vividly recalls "the figure of J. M. Barrie, known then only by his pen-name, Gavin Ogilvy," and he "was indeed proud to carry John Paton's bag of curios for him." He had not finished his course when he was sent out to Natal, South Africa, to open and superintend a Zulu boys' school at Impolweni. It will be remembered that the United Free Church of Scotland and the American Board joined in 1909 in a normal school at Adams and a theological school at Impolweni but the union was dissolved in 1917. All this was after Mr. McDonald's time in Impolweni, for in 1895 he went to Lovedale, where he knew James Stewart who founded the native college at Fort Hare. The young man finished his studies here. The greater part of his missionary

life, twenty-six years, ending in 1931, was spent pioneering in Gooldville in North East Transvaal. There are many pictures.

PORTUGUESE EAST AFRICA: A STUDY OF ITS RELIGIOUS NEEDS, by Eduardo Moreira (**World Dominion Press**, London, New York, 156 Fifth Ave., cloth 3 s. 6 d., paper 2 s. 6 d.).

This is the twenty-fourth volume in the series of surveys of mission fields. A map of tribal languages is an unusual and useful feature. The documents in the Appendix give the legal status of missions in the Portuguese Republic, its Constitution, international treaties, charters, rules and regulations and decrees. The history of the colony is narrated and of the spread of Christianity. A chapter is given to the American Board's missions in this district: its Inhambane Mission; its attempts from Mt. Silinda; its earlier and later attempts from Beira, with the obstructive tactics of the government. The stories of other Protestant missions and of the Jesuit missions are told. One chapter deals with the educational and medical activities of missions. Of the latter it is stated: "their aim and object is...to go where the natives live in savagedom under the worst conditions and where nothing is being done for them... Even today they would build hospitals in the most needy districts...the natives have more readily and more quickly become used to trusting themselves to the mission doctor than to the official medical man...the presence in medical institutions of competent and devoted nurses greatly helps in overcoming prejudice, especially among women. Finally, mission doctors and nurses do not merely wait for their patients, but go out to visit them in the bush."

THE YOUNG MOSLEM LOOKS AT LIFE, by **Murray T. Titus** (**Friendship Press**, N. Y. C., cloth $1.00, paper $.50).

The author, associate editor of *The Moslem World*, co-editor of the Religious Quest of India series, has been a missionary of the Methodist Episcopal board to the Moslem peoples of North India since 1910. The book is intended for young people who are everywhere "interested in the problems of youth, whether they be of their own or other countries and races...The youth of America, with its ever-widening social and humanitarian outlook, will welcome a study of Moslem youth as it faces the problems of life in these days of kaleidoscopic change." The book begins with a story that brings out in interesting fashion the changes that have taken place among the Moslems of India and gives the experience of a boy on pilgrimage to Mecca. Next the story of Mohammed's life is told and of the spread of the religion he founded; this religion is described, its creeds, its articles of faith, its sects, its dervish orders. Home and the family are discussed at a weekly meeting of the Young Men's Moslem Association at which the author was guest: the purdah system, marriage, divorce, religious education of children, amusements. The wane of Islamic political power, Moslem religious intolerance, its attitude toward communism are treated. Finally, Moslem misconceptions of Christianity and the Christian contribution to Moslem lives, which is not proselytism but an interpretation of religion to Moslem youth who have dropped their own religion, abandoned belief in God, and therefore have thrown over moral standards—an interpretation which will inspire them with a deep and satisfying faith.

AFRICA AND CHRISTIANITY, by Diedrich Westerman (**Oxford University Press**, London, New York, Toronto, 5 shillings net).

These are the Duff Lectures of the Professor of African Languages at the University of Berlin, and Director of the International Institute of African Languages and Culture. Therefore his lecture on Christian literature was of special interest to this reviewer, as it analyzes briefly the delicacy and difficulty of the task of the missionary, dealing with languages which had never been studied before nor been reduced to writing. He had to study them, reduce to writing, translate the Bible and in doing so become so familiar with native life and ways of thinking, that he could express Christian concepts in an African language. A number of examples are given which are entertaining. For example, in one language "to reconcile" is *le avu* "to seize the strife," i.e. to seize persons engaged in a fight and thus end their quarrel, and "Blessed be the peacemakers" is in a literal translation "Blessed be the persons who are in the habit of ending fights." But he contradicts the belief that African anguages are poor in abstract term. Among other subjects he treats of is Christianity in competition with Islam, and the European control of Africa.

WE ARE ABLE, by Luther A. Weigle (**Harper's**, $1.00).

This fifty-first volume in Harper's Pulpit series contains ten sermons delivered in college chapels by the Sterling Professor of religious education in Yale University and Dean of the Divinity School. When he told a friend that he planned to preach about Shadrach, Meshach and Abednego the friend said "Don't. Those names sound like the re-

[*Continued on page 322*]

Personnel of the Boards

James Hardy Dillard Honored

On May 17 the New York *Herald Tribune* published the following announcement:

The Roosevelt Medal for 1937 will go to Dr. James Hardy Dillard, educator, of Charlottesville, Virginia, according to an announcement made yesterday by James R. Garfield, president of the Roosevelt Memorial Association, at Roosevelt House, 28 East Twentieth Street.

Dr. Dillard, president of the Jeanes Fund for the Improvement of Negro Education, is eighty years old. The association's announcement yesterday said that the award had been voted to him "for distinguished service in the field of social justice, in recognition of sixty years of wise and devoted work in behalf of the American Negro and the creation of a better understanding between the white race and the black."

Dr. Dillard will receive the award at a dinner to be held in Roosevelt House on October 27, the seventy-ninth anniversary of Theodore Roosevelt's birth. Helen Keller will attend the ceremony and will receive the 1936 Roosevelt Medal.

Duplicate awards were voted last year to Miss Keller and her friend and teacher, Anne Sullivan Macy, but the presentation could not be made last fall because of the illness and death of Mrs. Macy.

Dr. Dillard's work, covering more than half a century, led to the establishment of the Jeanes Fund and the Southern University Race Commission. Under the Jeanes visiting teacher plan, some 360 Negro school teachers are working in the South to improve the schools of their people. The workers organize and teach classes in home economics and academic subjects, conduct fund-raising campaigns to build better schools, plant gardens, improve general health conditions and seek to advance the interests of the Negro community.

When a group of Negro colleges in New Orleans merged recently, they honored Dr. Dillard's work by naming the new institution Dillard University.

The Roosevelt Awards, established by the Roosevelt Memorial Association in 1923, are given annually in certain fields associated with Theodore Roosevelt's career. Among the categories of human achievement from which recipients of the awards have been selected are the administration of public office, international affairs, national defense, outdoor life, industrial peace, science, public and international law. American historical literature, conservation of natural resources, advancement of social justice, expression of the pioneer virtues, leadership of youth and the development of American character.

Dr. Harrison Elected Principal Bangalore

Max Hunter Harrison has just been elected Principal of the United Theological College at Bangalore, India—the first American principal of that institution which, founded in 1910 by four mission boards, is now maintained by seven, most of them British.

Born in Illinois, Max Harrison took honors and prizes in Greek and mathematics at Knox College, received his Bachelor of Sacred Theology degree from Andover Seminary and from Harvard Divinity School in 1916, from the latter school receiving his Master's degree in the same subject two years later.

He then went to teach in Jaffna College in Ceylon for a three-year term but remained there till 1926, marrying in 1922 Miss Minnie Hastings, daughter and granddaughter of missionaries to India, and teacher in the Uduvil School.

Principal Harrison

Returning to America, he studied Sanscrit and Indian religions at Union Theological Seminary in New York, receiving his Ph.D. from Columbia University in 1928 and returning to Jaffna College for a year. In 1929 he became professor at the Bangalore College.

He sailed for the field with his son Richard, June 2; Mrs. Harrison will follow with the younger son, Robert, in a few months.

N. Y. Times Photo

Dr. Boult

At its recent commencement Piedmont College conferred the degree of Doctor of Laws upon William T. Boult, Treasurer of the Board of Home Missions and also of the General Council. The Governor of Georgia, Hon. E. D. Rivers was similarly honored.

Receives Medal

At the celebration of the centennial of Mount Holyoke College, May 7–8, a feature of the program was the presentation by President Mary E. Woolley of bronze alumnae medals of honor.

One was awarded to Mary Louise Matthews, missionary of the American Board to the Balkans 1888–1920, and principal of the Girls' School at Monastir. She was at her post during the war, when the city was taken first by one force and then by the opposing army. Her house was shelled several times, so she lived in the basement. She received no supplies from home and no letters for weeks and months at a time.

President Woolley read this citation: "One of the many daughters representing Mount Holyoke in foreign fields; performing difficult tasks in dangerous places; as a soldier of Christ fighting with the weapons which he gave, 'the light and truth of heaven,' in this way showing forth the ideal of service held by the Founder of the College."

Miss Matthews, before going to the foreign field, had taught in and had been assistant dean of Fisk University in Nashville, Tennessee.

Returns to India

A cordial welcome awaits Dr. Vaughan as she returns to India as a retired missionary, sailing June 30 on the *SS Bremen*. She has served that field devotedly for forty years, going out in 1895, at that time the only woman doctor south of Madras.

She began her work in a small, poorly equipped hospital but left a large modern building. She founded the Dayapuram Leper Hospital and has given unsparingly of her services in the treatment of its patients. As a diversion she established the Birds' Nest, a cottage where she gathered waifs, orphans, and abandoned children. Dr. Grace Kennett, now a splendidly trained physician on the staff of the American Hospital for Women and Children, Madura, was the first little Bird in the Nest.

In 1922 Dr. Parker received the Kaiser-i-Hind medal from the Indian government, a decoration conferred by the King-Emperor for distinguished service to the country.

In 1924 she married Rev. Stanley Vaughan and made her home thereafter in Manamadura. In 1935 the two came to America to retire, but Mr. Vaughan died on November 28, 1936.

Dr. Vaughan will make her headquarters in her cottage, Restabit, at Neutral Saddle, Kodaikanal. Our warm best wishes go with her.

Appointed

Katherine Hardeman, who served for three years, 1931–1934 in Capron Hall, the school for girls in Madura, India, where she specialized in physical education, received full appointment on May 11 as a missionary of the American Board. When she returned from India three years ago she started training in the Presbyterian School of Nursing in New York and has received her diploma. She will serve in the American Hospital for Women and Children in Madura, which is headed by Dr. I. Mary Roberts.

Miss Hardeman was born in Charlotte, North Carolina, and was graduated from the North Carolina College for Women. Her parents live now in Macon, Georgia. She was head of the Department of Physical Education at Woman's College, Montgomery, Alabama before she went to India the first time.

Miss Hardeman

Dr. Cross Moves

THIS summer Edward Weeks Cross, president of the Board of Home Missions of the Congregational and Christian Churches concludes a twelve-year pastorate with the Union Church of Richmond Hill, one of the most vigorous congregations in Metropolitan New York and this fall he becomes the pastor of the First Church in Springfield, Massachusetts, which has just celebrated the tercentenary of its founding. This new location will make no difference in the discharge of his responsibilities as president of the Board of Home Missions.

Marietta's New President

AFTER a quiet but continuous search extending over at least three years the trustees of Marietta College have found a successor to President Edward S. Parsons in Henry Kelso Eversull, pastor of the Walnut Hills Church of Cincinnati since 1924. He assumed direction of the college on May 15 but is continuing to supply the church until September 15.

President Eversull

President Eversull was educated at Wabash College in Indiana and at the Yale Divinity School. Before coming to Cincinnati he was pastor of the Old Stone Church of East Haven, Connecticut. His wife is a talented musician. They have two sons aged nine and fifteen.

Henry K. Eversull's brother, Frank Lissenden Eversull, has been president of Huron College, a Presbyterian institution in South Dakota, since 1934. Evidently colleges and the Eversull family have a mutual attraction.

Ray E. Phillips

REV. RAY PHILLIPS of Johannesburg, South Africa has earned and received from Yale the degree of Ph.D. His studies were pursued under the Department of Social Science, and his thesis was on the theme "Modern Industrial Life and Cultural Change among the South African Bantu." Dr. Phillips is an alumnus of Carleton College, but he took his B.D. degree from the Yale School of Religion.

Dr. Phillips, with his family, sailed June 6 to rejoin his mission. How could he resist appeals such as the following taken from letters recently received, written in English by his African associates?

"What is South Africa to the Bantu without people like you?... Surely if you could half imagine it you would take the next boat back to the country that needs your services so much....You know all our difficulties and shortcomings....One real comfort is your immortal work, *The Bantu Are Coming*, which always convinces us that you have every faith in us. May we be worthy of this confidence! I cannot say how much we miss you in the Bioscope, Gamma Sigma, Social Center, and our own private undertakings. You were an inspiration at all times, Mfundisi. We wish you every success in your dissertation for Yale, especially as we are sure you will give our side of the question every consideration.... We are looking forward to the day when you will return to sunny South Africa and tell us the news from our loving and respected cousins over there. When you come to the Union once more, come for good.... We will wait and pray each night for you till we meet again."

Dr. Phillips

Treasurer Grimes

MR. ALBERT C. GRIMES, the Treasurer of the North China Mission, has just returned to America for a short furlough before returning to China for his final period of service. His absence will once more bring to the attention of his friends in North China the quietly efficient service which he has rendered in this capacity since 1922, when he was definitely appointed a missionary of the American Board after nearly twenty years of less intimate but very helpful connection.

Born in Indiana, he graduated from Albion College, Michigan, in 1892 and afterward, for a period of years, was the head of the department of commercial subjects in Wheaton College, Wheaton, Illinois. Without the preparation for missionary service usually required of appointees, he and his wife became interested in such a life work, and at the very beginning of this century went to China in connection with the South Chihli Mission, an independent group of American missionaries under the leadership of Rev. Horace W. Houlding.

After a few years of service there, he accepted a position as the secretary of the North China Tract Society and as the North China representative of the American Bible Society, first in Peking and afterward in Tientsin. This work led to the development of a union business agency, serving a number of missions, in which he made himself invaluable, but which was not adequately supported.

The American Board Mission, faced with the possibility of losing Mr. Grimes' services altogether, prevailed upon the American Board to make temporary arrangements with Mr. Grimes in 1917, and this led to his full appointment in 1922. During most of these fifteen years, it has been necessary for Mrs. Grimes to be with the children in America during their education, but Mr. Grimes has maintained a home in Tientsin which is widely remembered for gracious and efficient hospitality.

The work of the Treasurer of the North China Mission involves not only the handling of the accounts for the $120,000 a year which goes into the support of the second largest mission of the Board, but also responsibility for purchasing and shipping to the missionaries and Christian institutions in the interior the supplies which they cannot secure locally. Only one who has actually handled this work can appreciate the infinite variety of needs to be met and the value of the quiet good humor with which Mr. Grimes has handled them. He has built up a staff of efficient and loyal Chinese associates.

During recent years, his office has united with the similar offices of two other missions to form the United Mission Treasurers, serving a large proportion of missionaries in North China, and by the volume of business securing advantages both in purchases and in exchange. Yet it is the result of human experience that such machinery functions happily only when the human personalities are right, and Mr. Grimes' own personality has been our chief contribution to the union.

W. C. F.

Kaiser-i-Hind

Just as we go to press we learn that on Coronation Day, Dr. Edward W. Wilder of Madura, India received the silver Kaiser-i-Hind Medal, a decoration of honor bestowed by the Indian Government for distinguished service in social and educational work.

Dr. Wilder is head of the Willis F Pierce Memorial Hospital in Madura—a hospital for men.

Myron Burton, new Treasurer Massachusetts State Conference

Emmons E. White

THE Board is happy to be able to send back to their work in the Madura Mission, South India, after an interval of five years, Rev. and Mrs. Emmons E. White. Mr. and Mrs. White served for fifteen years as district missionaries in the Madura Mission. This means that they served an area predominantly rural as big as a county, being in intimate relation with a large number of village churches and schools and having particular responsibility for central boarding schools.

Mr. and Mrs. White have an unusual command of the language and a sympathetic understanding of India. Mr. White is also an expert in Indian music which is an open door to the heart of the Indian people. Indeed, Mr. and Mrs. White are heart and soul devoted to their missionary service, and it has been one of the great losses of the depression period that the Board has not been able to send them back sooner. Now the enforced retirement of Rev. and Mrs. Clarence E. Wolsted leaves the districts of the Madura Mission terribly understaffed. Where there used to be seven district missionaries there are now but three. The return of the Whites will bring great help in this critical situation. It is also an indication of the fact that we regard our efforts to meet rural needs in coöperation with the native church as among the most vital and timely services that the American Board can render.

Mr. White has been pastor of the Second Congregational Church in Palmer, Massachusetts since the fall of 1934, and this experience of a parish in America will add to his efficiency in dealing with church problems in India.

We rejoice with Mr. and Mrs. White in their return to their chosen work.

A. H. C.

A New Leader at West Tampa

SINCE 1905 the churches of Florida and our national home missionary society have coöperated to maintain the Latin-American Institute as a center for religious and social work among the 8,000 Cuban cigar-makers of West Tampa. In the past heroic work has been done by Fred P. Ensminger, Carl H. Corwin and more recently a group of devoted young women.

The directors of the Institute have recently secured as Pastor of the church and Superintendent of the Mission, Gerald A. Smith, who will be assisted by his wife and two experienced young women workers, Miss Naomi Jordan and Miss Lona Ward.

Gerald Smith comes of the apostolic succession, as his father Charles W. Smith, despite the fact that he had only had three months of real schooling in his life, was for many years an effective preacher in the rural churches of Alabama and West Florida, and has the erection of several churches and parsonages to his credit.

"Dad and I were constant pals, often spending weeks together in revivals and general church work. Wherever he went, I had to go, too, even when I was six years of age. Dad was the head of a large family, and being a rural minister, with a meager salary, he found it necessary to follow his trade of painting in order to meet his financial obligations. I, being the oldest boy, took my place beside him and learned the painting trade.

"When first my parents talked with me concerning my future, Dad suggested that he would like for me to consider preparing myself so that I could carry on the work he had chosen when he had to lay it down. I rebelled against following such a profession, knowing as I did the struggle he was having to make money enough to meet the needs of the family. It seemed to me that he was too dependent on others. I wanted to choose something that would give me certainty in life, so I continued following the trade of painting.

"When I was sixteen years of age I joined the Church, my father being its pastor. I felt an urge at the time to begin preparing for the ministry, still I fought it, knowing the hardships of a minister as I did. I definitely decided to follow my Dad as a painter and not as a preacher.

"I followed painting until four years after I married. I made plenty of money at it, but yet there was a sense of restlessness within my soul. I changed my occupation several times, thinking that I would find peace in some other trade, but peace was not forthcoming.

"My parents had often told me of their dedicating my life to God and His service, so I finally decided to fulfil this pledge by working as a layman. I taught a Sunday School class, acted in the capacity of superintendent and did personal work. Still the peace of mind for which I was seeking eluded me.

"Finally in August 1929 I sat down and talked the whole matter over with my wife. She sensed the situation and told me to make the decision that would bring me peace of mind and that she would do all in her power to help me attain the goal. I made the decision and invited Mother and Dad to our home and told them. They were very happy over the decision I had made."

Rev. and Mrs. Gerald Smith

That fall he and his wife, Carrie Lee Jeter of Baker, Florida started to work their way through Thorsby Institute from which they graduated in 1932. He then entered Piedmont College where he received his A.B. in 1935. This spring he graduated from the Vanderbilt School of Religion with a B.D. and was ordained by the Collegeside Church of Nashville.

For six years he has spent from one to three months in Student Summer Service. Five of these summers were spent in the South but last year he broadened his experience by working among the Mexican migrant laborers in Michigan under the Council of Women for Home Missions. He has always shown a willingness to take up any sort of work which would help him along to his goal. He has a vigorous personality, determination and resourcefulness, all combined with everlasting good spirit. It is particularly appropriate that the Latin American Institute should be headed by a man trained under Fred P. Ensminger, its founder, and W. Knighton Bloom, one of its beloved friends.

Dr. Haas

Cyril H. Haas, M.D.

DR. and Mrs. Haas have come home for a very brief furlough of a few months from their work in Adana. "Two years ago, with fear and greatly disheartened," says Dr. Haas, "I faced an uncertain future, when our hospital closed its doors to the sick. What could one do with just a day clinic? . . . What then seemed to be a very indefinite type of limited service has now become a vision of unparalleled opportunity. I have had a wonderful two years . . . a staff of workers devoted and loyal and enthusiastic, and best of all the never ceasing press of common folks coming to us for help, carrying urgent needs, and then returning, so many of them, later to assure us that they had not come in vain."

Many of the patients come from so far that they arrive late in the evening, and as there is no place for them to stay, Dr. Haas will not keep them waiting until seven the next morning; so in winter he has begun seeing these patients at three a.m. and in summer at 1.30 a.m. and works till noon. This gives most of these villagers time to get back to their homes before night. During 1936 he saw over eighteen thousand five hundred patients; more in proportion so far this year. The staff consists of five trained nurses and nine others serve in various capacities; all work hard and are most devoted to their tasks. Mrs. Haas has, since her return two years ago from America, filled an urgent need in the home life of the group, and has also taught English in the girls' lycee. She is a graduate of the University of Michigan where her husband secured his M.D.; he is an alumnus of Susquehanna College and did medical work in the mountains of Virginia before his appointment by the American Board.

Dr. Carleton

Dr. Carleton

REV. ALFORD CARLETON has received from the Hartford Seminary Foundation the degree of Ph.D. for advanced studies in the Kennedy School of Missions. His thesis was *The Millet System, for the Government of Minorities in the Ottoman Empire.*

He has also been elected Co-Principal of the Evangelical College of Aleppo—whose history he will relate in August—charged with the duties usually performed by a president, while his colleague, Rev. William Stoltzfus will be charged with the usual duties of a dean. An Oberlin

Mr. White

alumnus, he went immediately on graduation for term service in Aleppo College, and there met Mary Cashmore who was a term teacher in the American High School for Girls in Aleppo.

They went out again as duly appointed missionaries in 1930 after their marriage in 1929 and after Mr. Carleton had won his B.D. degree at Hartford Seminary and Mrs. Carleton had studied there a year.

Dr. Page

DR. FREDERICK HARLAN PAGE, President Emeritus of the Massachusetts State Conference, was a guest of Mount Holyoke College at the latter's Centennial early in May. He had this honor in

Dr. Page

virtue of the fact that he seems to be the only surviving son of those who entered the first class of Mount Holyoke in 1837. Dr. Page took part in the opening religious service of the Centenary held in the chapel on Friday, the 7th of May. Immediately following, at the grave of Mary Lyon, he offered the prayer of commemoration, referring especially to the spirit of Mary Lyon which was carried by the missionary graduates of Mount Holyoke "over all seas and under all the stars."

A New Leader for Evarts

EARLY in June Eugene H. Rainey became pastor of the church at Evarts in the famous Harlan County coal area of Kentucky, a field in which the church at Upper Montclair, New Jersey, has developed much interest in recent years.

Mr. Rainey was born at Elams, North Carolina, and received his education at Elon College and Yale Divinity School, where he graduated in 1923. He has held the following pastorates: Franklin, Ohio (1923–5); Danville, Ill. (1925–6); Atwood, Ill. and yoked fields (1926–31); Hamersville, Ohio, and yoked fields (1931–5); Homer, Ohio, and yoked fields (1935–7). For the last two years he has been studying at Ohio State University, where he received his master's degree this spring. His majors have been in Economics and Sociology with his special interest in the application of the Coöperative movement to farmer and labor groups. Mrs. Rainey has made a special study of folk music and the games which have grown up with it. Both have served on the faculties of a number of summer conferences. They have two children, aged five and thirteen.

Leaves of Absence

The American Missionary Division of the Board of Home Missions announces the following:

President Buell G. Gallagher will be on leave of absence from Talladega College from June until January, in order that he may complete his thesis for the degree of Doctor of Philosophy from Columbia University.

Dean James T. Cater will be on leave of absence from Talladega College from January to June of 1938 so that he may complete his thesis for the degree of Doctor of Philosophy from the University of Chicago.

Principal Frank A. DeCosta will be on leave of absence from Avery Institute, Charleston, South Carolina for the summer and the first semester this fall in order that he may study at Teachers College, Columbia University.

Rev. Charles I. Mohler, secretary of church work in Puerto Rico, has been granted a leave of absence of six months, after twenty-seven years of service.

Personals

Mrs. Elmer Ellsworth McClintock, Associate Secretary of the Missions Council, has announced the marriage, on May 15th, of her daughter Elizabeth to Ernest Albert Yarrow, Jr. This is of double interest to the American Board in that the Ernest Albert Yarrow, Srs. were its missionaries in the Eastern Turkey area, 1904–1915, then went through the horrors of the siege of Van, came to America, but went back the following year to work among the refugees in the Caucasus.

Neill A. McLean, Director of Adult Community Service at Bricks, North Carolina, Fred L. Brownlee, and John R. Scotford, are planning to attend a rural life conference, in August, at St. Francis Xavier College, Antigonish, Nova Scotia, and to study the coöperatives which have been developed under its leadership.

At the inauguration on May 31, 1937, of Bryan S. Stoffer, President of Doane

Left to right: Dean Taylor, who has been acting-president of the college; Moderator Roger W. Babson; and President Stoffer

Secretarial Side Lights

The Superintendent of Indiana

Simon Bennett is a man of the soil who has always stuck rather close to earth. It is even rumored that he owns a farm, which is operated for other than decorative purposes.

His father was a Christian minister in Southern Ohio, where he was born at Lebanon, just fifteen months after his brother Clarence.

The two boys should really have been twins. Between them they have been able to arrange matters so that they have graduated from school together on five different occasions, while both are ministers. Could real twins do any better?

Simon Bennett began his college course at Merom, Indiana, at the old Union Christian College, and completed it at the University of Illinois. In later years he has gratified his thirst for knowledge at the University of Chicago where he became a master of arts in 1922 and a bachelor of divinity in 1930.

A nice balance between preaching and teaching has marked his career. Before coming to his present position he had spent exactly ten years in each field. The preaching was done in Indiana, Ohio and Illinois and the teaching at Elon College in North Carolina and at Southern Union College in Alabama.

Since June of 1933, Simon Bennett has been superintendent of our churches in Indiana. In this capacity he has faced a succession of problems growing out of the Congregational-Christian merger with endless patience and consummate tact.

By keeping down expenses and increasing giving he has put Indiana's financial house in excellent order. Perhaps his most astonishing achievement has been the straightening out of the association boundaries. He has traveled over the state with a map showing how the ecclesiastical fences in his territory have been laid out in such a fearful and wonderful way as to win the admiration of a gerrymandering politician. His map and his smile have persuaded the churches to arrange themselves in logical groups.

Superintendent Bennett has a wife and two children. His one hobby is said to be a great urge for seeing that bills are paid. Some people think that he is a little Scotch.

Book Chat [*Continued from page 314*]

frain of a comic song." But Dr. Weigle did, and applied the lesson of their resistance to mob psychology and temptation of conformity, to Hitlerism in Germany and the new pressure in the United States to bow to the gods of nationalism and militarism. Another sermon finds the Jonah-motive in modern life, and ties this up with an article by our own Ray Phillips. Taking the Kingdom by Violence compares the impatient idealist like John the Baptist and William Lloyd Garrison with the patient idealist like Christ and Lincoln. But in the final sermon he says: "Jesus was a realist. He faced the truth....He saw that no Messiah such as his countrymen expected would ever come.... His entry into Jerusalem was to rescue religion from those who were using it as a means of the exploitation of mankind. They killed Him of course. Men hate to have their illusions dispelled, their graft exposed, their power and privilege assailed."

Recent Publications

The Board of Home Missions

Opportunities. Pictorial presentation of the work of the American Missionary Association. 6 pp.

General Council

A Debt of Honor. A statement of the Executive Committee of the General Council in regard to funding the churches' share of the original plan annuities. 4 pp.

Adult Study Books [*Continued from page 307*]

are authorities on the Moslem world.

In a timely preface Dr. Watson addresses first his Moslem friends, then his fellow-missionaries and finally all his readers. He gives us a birds-eye-view of the entire Mohammedan world, directs our attention to the lights and the shadows of every-day life; makes clear the gripping power of Islam, through tradition and custom as well as through the five practical duties of religion. He gives an appraisal of Islam, judging it by its founder, its sacred books, its beliefs, and what it has done; he traces the influence of the Great War in drawing the Moslem world out of its isolation and gives us a vivid picture of changes in all areas of life; he shows Islam in contact with Christianity and traces the Christian missionary movement in the Moslem world.

Dr. and Mrs. Dodd approach the subject in an entirely different way. After a chapter on "Backgrounds," dealing with the Moslem world in general, its diversity and its unity, they devote six chapters to as many geographical areas and the eighth to "Christ and the Moslem World." The reader will see a present-day picture of Arabia and of Syria and Palestine where international conditions are serving to unite Christians and Moslems in a new nationalism; of Egypt, 91 per cent Moslem, and of all Africa, one-third Moslem; of Turkey, a nation remade in recent years, with a new program of education and health and radical social change; of Iran where the government now recognizes four religions; of India with its 77,000,000 Moslems, almost a fourth of the total population.

The leader of an adult study group on the Moslem world will need *The Christian Approach to Moslems* (25 cents), a course of study by T. H. P. Sailer. Dr. Sailer is an outstanding figure in the field of missionary education today. His acquaintance with the situation in Moslem lands and with the literature in this field, combined with his wide experience as a leader of mission study classes make him the ideal person to write the leader's guide.

As adult education moves ahead in our churches leaders will welcome these three 1937 courses in the field of world peace and missions.

This, That, and the Other

A Silver Anniversary

The twenty-fifth anniversary of the Woman's Missionary Convention of the Southern Convention of Congregational and Christian Churches was celebrated on May 13 in the Suffolk Christian Church, Suffolk, Virginia. The organization of a woman's foreign missionary association and systematic home missionary work by its women members was recommended to the Southern Christian Convention as far back as 1896.

In 1910 a committee known as the Woman's Board for Home and Foreign Missions was appointed and made its report to the Southern Christian Convention in 1912 and this is considered the birth of the Woman's Missionary Convention, although

Mrs. Truitt

it was formally organized the following year at a mass meeting of women held at Elon College, North Carolina in May. Its goal was, at least one missionary organization in every church of the Convention.

A notable address was made by Dr. James Oscar Atkinson, Mission Secretary of the Convention, in which he traced the history and briefly touched upon the achievements of the organization. "How magnificent, how splendid, how glorious your work. During this period more than half a million dollars have flowed through the office of your Secretary, with which to help build churches and support the Gospel here in the home field and also in fields afar. Of this amount your Societies have contributed nearly $200,000."

He closed his address with the

presentation of Mrs. J. A. Williams of Franklin, Virginia, who had been president of the Convention 1926–1934; of Mrs. W. R. Sellars of Burlington, North Carolina, who had been president 1934–1936; and of the president who took up the task in 1936, Mrs. John G. Truitt.

There was a Recognition Service of Conference Presidents, Convention Ministers, and others; an address by President L. E. Smith of Elon College; the Anniversary Song, written by Mrs. James L. Foster; an anniversary supper; an address by Miss Ruth Seabury; a candle lighting service; a memorial by Secretary Johnson of the Southern Convention to Dr. W. W. Staley, a founder and friend of the Woman's Missionary work; and a roll call of churches and presentation of gifts.

Tree Planting in New Mexico

Harold E. Johnson, home missionary pastor at Hurley and Santa Rita, New Mexico, is also scoutmaster of an energetic group of boys. He writes: "Several of the boys have been working to qualify for the forestry merit badge. We have made two trips out to the forest ranger station where the ranger has given us instruction. At the close of the study each boy was asked to plant at least 100 trees. The Forest Service has set aside two square miles along the Mimbres River for a game bird refuge where they are seeking to develop cover protection. The ranger suggested that the boys might set out willow cuttings. I had iron rods fashioned at the company blacksmith shop for use in making the holes. We secured a truck load of willows, cut them up into proper lengths and set out 2500 under the supervision of the ranger. Fourteen boys did this work. One appreciates the task more when he considers that the cuttings had to be in the ground not less than 18 inches; and much of the area is exceedingly rocky. The Forest Service gave the troop quite a bit of publicity and praise for this 'good turn.' There are several coveys of quail in that area, and the number will be increased if cover can be developed."

Pennsylvania Moves Its Headquarters

Something over two years ago the Pennsylvania Conference was the recipient of a farm of 165 acres on the edge of the beautiful village of Milroy upon the condition that the property be used for religious purposes. The large stone house has been fitted up to be used in part as a residence for the superintendent, W. P. Minton, and in part as the state office. It is also expected that the building will be used for week-end conferences of various committees. The ultimate plan is to develop the 65 acres of beautiful woodland which is part of the tract as a meeting place for young peoples' summer conferences.

Milroy is midway between Lewiston and State College in a beautiful mountain section. It is equally distant from Pittsburgh and Philadelphia, 140 miles from Scranton and 185 from Meadville. In a state of many mountains and even more miles this is a central location. Milroy has one of the most robust of our Pennsylvania churches, of which Harry J. Deiss has been pastor since 1909.

Forty-three Years in South Dakota

The South Dakota Conference met in Redfield in 1894, and again in 1937. In 1894 W. B. Thrall was elected the first superintendent of the state, following which twelve of the younger ministers knelt with him in prayer, pledging their loyal support to the work of the state. At the 1937 meeting the past was recalled by the presence of Dr. Thrall and one of the twelve young ministers, Henry W. Jamison, one of the mountain peaks of the famous "saw-tooth quartette," who is the veteran pastor of the state. In spite of his ample years they still call him "Jimmie." The past of forty-three years ago seemed very near to the present.

The Hazens

Rev. and Mrs. William Hazen, "the most consecrated and hardest working pair I have met in India," wrote Dr. Laubach in the spring. "Nearly all the time they tour from village to village, tenting beside the villages. Cannot some one give them the money for one of those Ford wagons that are so useful in America? Mr. Hazen has one which he bought here for a hundred dollars or less, but it gives him constant trouble. They are living so close to the edge that they cannot afford to get another." A sample of their life is shown in the 930 miles traveled from November to April, 40 villages visited, 40 literacy classes for adults held, 47 lantern lectures given, nearly 900 gospels and other books sold.

Power Comes to Dorchester

An electric power line has been extended to Dorchester Academy, the American Missionary Association school for Negroes in Southeast Georgia. This leaves Cotton Valley as the only one of our Southern schools dependent upon a sometimes runs, sometimes doesn't Delco system. Fifteen years ago many of these schools had individual stoves, kerosene lamps and a complete dearth of running water.

Coöperation in Alabama

The school board of Marion, Alabama, has agreed to pay the salaries of three teachers in Lincoln Normal School in order that Negro young people living in Marion may have the privilege of attending the junior and senior high school (grades seven to twelve) without paying tuition. In the past there has been no provision by which the colored boys and girls of Marion could go beyond the sixth grade without either going away to the county training school or else paying tuition. This is the first step upon the part of the local school authorities towards assuming responsibility for the high school training of Negroes—who constitute sixty per cent of the population of the community.

Men Flock to Tillotson

Until two years ago Tillotson College was for girls only. The boys beseeched President Mary Branch for the privilege of attending her institution, and at last their request was granted. Last year the enrollment of men mounted to 100. This summer a "barracks" dormitory is being erected which will accommodate about fifteen men so that those who come from out of town and who cannot find suitable quarters in Austin may have a place to room.

Lobito Initiative

There is no missionary at Lobito, but the teacher there, Senhor Eduardo Daniel, with the aid of his people and congregation—all unpaid labor—has built a new schoolhouse of stones. The Christians on the Native location donated their free time Saturdays. The stones had to be dug in the cliffs and carried to the site. The old wattle and daub house which they had used was to be torn down as the City Council was to put a road through just there, and they felt that a school for their children which could serve as a chapel for evening prayers and for Sunday worship was the most worthwhile thing in their lives just then.

Gleanings

Facing Alcoholism

A western home missionary writes: "Not once, but several times I have been called to homes in these communities where the father has either been suffering from delirium tremens or was on the verge of them. Perhaps I have never gotten the father to church, but in some way I have won his respect to the extent that the doctor sends for me to help in getting the patient out of his sodden plight. Often the patient refuses to do what the wife or family ask him to do and he is almost as stubborn with the doctor; but if I can stay with him and limit his intake of the stuff, he will abide by my judgment. It is no pleasure I can assure you to put in three or four days with such cases; but inevitably we win out. Then it is merely a matter of convalescence and I drop in for a few minutes each day. It has been seldom that one of these cases ever gets drunk again; for somehow it has percolated into their better judgment that it was far beneath what should be expected of a father, husband, or a friend. In addition to his appreciation we have gotten the confidence and respect of the family and they have become our staunchest supporters in our work. Such experiences make an indelible impression upon me and when I talk to our youth about the effects of booze—I know something about the subject."

Religion is For Use

In his annual report, "Religion is *For Use*," Superintendent S. W. Keck of South Dakota said: "Early in 1918 a New York editor was writing about the Allied Armies. He said, 'The Allied Armies are strategically competent but dynamically ineffective.' Would that statement apply as to the 'state' of the Church today? There is no shortage of church buildings, for they are found in abundance in every village and hamlet. There are more than enough ministers, for many are either without work or have other employment. Yes, we are strategically competent, but how often we have been dynamically ineffective in doing the work of the church!

"We face this threatening situation not because we have been silent concerning the church. God knows that if preaching could save the world, it would have been saved long ago. Our trouble has been that we have talked about our religion but haven't done very much about it. As a result it has grown up as a tender plant, and when the scorching heat of doubt and indifference came, it withered.

"The last few years we have heard much about the Council for Social Action. Personally, I am ashamed that it ever seemed necessary to organize the C.S.A. The only reason for doing it was because we had failed in giving definiteness and direction to our Christian faith. Now the C.S.A. is seeking to give emphasis and expression to a phase of our religion we had greatly neglected. Dr. Frank Crane once said, 'We have just as much religion as we use.' No amount of preaching and teaching is sufficient; for the circuit is not complete until we put into practice the convictions of our faith. The state of the church will always be determined by the religion we use."

The Private College Must Pioneer

President R. B. Atwood of Kentucky State Industrial College presents this analysis of the relation between the public and private college in the March *Crisis:*

"1. There is abundant need for both our public and private colleges.

"2. There is no higher educational level at present to which our privately supported colleges may retreat. The time is at hand when both groups must serve on the same educational levels.

"3. The work of the private college must complement that of the public college, not supplant it.

"4. The private college must find new needs that must be served which the public college is not reaching.

"5. The private school must have the pioneering spirit. Private control lends itself more readily to experimentation, quicker change and adaptation. Therefore, when it has explored, discovered, and developed a new field of service, a major contribution to society has been made, the validity of such claims would be attested all the stronger, should the very same service become publicly-performed. If it does become adequately performed by the public, the private college must search and find a new field. The degree to which it accepts the pioneering spirit is the life or death of the private college."

In Memoriam

Lillian E. Prudden

President of the New Haven Branch of the Woman's Board of Missions, 1910–1922, and before that, in charge of its Junior Work, Miss Prudden accomplished much for foreign missions during her eighty-four years of life. She worked also in her church, the Church of the Redeemer; helped her brother, Henry, and Joseph Porter establish and develop its Welcome Hall Mission; for forty-eight years supervised the educational and recreational groups for boys and girls and for mothers' meetings in the Hall; she was president and counsellor of the Mothers' Club.

In 1904, with Mrs. Thomas G. Bennett and Mrs. Theodore T. Munger, she organized the Visiting Nurse Association of New Haven, the object of which was to bring nursing service to homes of people unable to afford it, and to aid the cause of public health and the prevention of disease. She was the first president of this association which began with one nurse and now maintains a staff of fifty-seven; retired from the presidency nine years ago but continued to serve as a director and as first vice-president.

Miss Prudden's father, Rev. George P. Prudden, was a Congregational minister, pastor of churches in Southbury and Middlebury.

Writes Anna Chapin Ray of her passing on May 23: "It is a loss irreplaceable. There never have been many like her, and the type is dying fast: that blend of gracious dignity, and of humour, and of thoughtfulness for others, all mellowed by a most human kind of charm."

Jeannette Elmore Nelson

After a long illness, Mrs. Charles A. Nelson x'93, of Oberlin, died at her home at the age of 67. Mrs. Nelson left Oberlin College in 1892 before her course was completed to become the wife of the Rev. Charles A. Nelson, who was starting his life work as a missionary in China. They began work immediately after their marriage, in Canton, China, under the American Board of Foreign Missions.

They were actively engaged in religious and educational work in that city and vicinity. Mrs. Nelson founded two schools for girls, out of which grew Lo Tak School, in which progressive methods of education were used for the first time in South China. She was a pioneer in introducing the study

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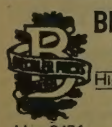

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Mrs. Nelson is survived by her husband, two daughters, three grandchildren, and a sister, Mrs. W. T. Upton '96.

—*The Oberlin Alumni Magazine*

The Chronicle

APPOINTMENTS

Miss Katherine Hardeman of Macon, Georgia, a permanent missionary, as a trained nurse in the American Hospital for Women and Children, Madura, India.

Mr. Richard Allen Merritt of Reading, Massachusetts, a two year term of teaching as an Amherst College representative in Doshisha University, Kyoto, Japan.

Rev. and Mrs. Emmons E. White of Palmer, Massachusetts, reappointed missionaries in the Madura Mission.

* * *

FURLOUGHS AUTHORIZED

Mr. and Mrs. James H. Lawson of the Madura Mission, beginning in the fall of 1937.

Miss Gertrude E. Chandler of the Madura Mission, beginning in the spring of 1938.

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SAILED FOR THE FIELD

Miss Helen Dizney, from Seattle, May 22, returning to the North China Mission.

Rev. Ernest W. Riggs, from New York, May 26, returning to Anatolia College, Saloniki, Greece.

Dr. and Mrs. Willis H. Willis, from New York, June 1, returning to the East Africa Mission.

Mrs. Frank C. Laubach, from New York, June 2, returning to the Philippine Islands.

Rev. Max H. Harrison and son Richard, from New York, June 2, returning to the Madura Mission.

Rev. and Mrs. Ray E. Phillips, from Boston, June 6, returning to the South Africa Mission.

* * *

ARRIVALS FROM THE FIELD

Mrs. Frank J. Woodward of Lanao, Philippine Islands, in Seattle, April 28.

Mrs. Leeds Gulick of Matsuyama, Japan, in April.

Dr. and Mrs. Cyril H. Haas of Adana, Turkey, in Boston, May 24.

Dr. Wilson F. Dodd of Gaziantep, Turkey, in New York, May 24.

* * *

DEATHS

Lucy Elizabeth Fairbanks, social worker under the American Missionary Association in Puerto Rico, 1900–1926, at Woodstock, Vermont, June 9.

Albert Frazier, two-year-old son of Phillip Frazier, coördinator of Indian churches, at Santee, Nebraska, June 9, by drowning.

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